



## NEWEST ASSISTANTS TO THE COUNCIL OF THE TWELVE



*Also in this issue*

### Some Paragraphs on Home

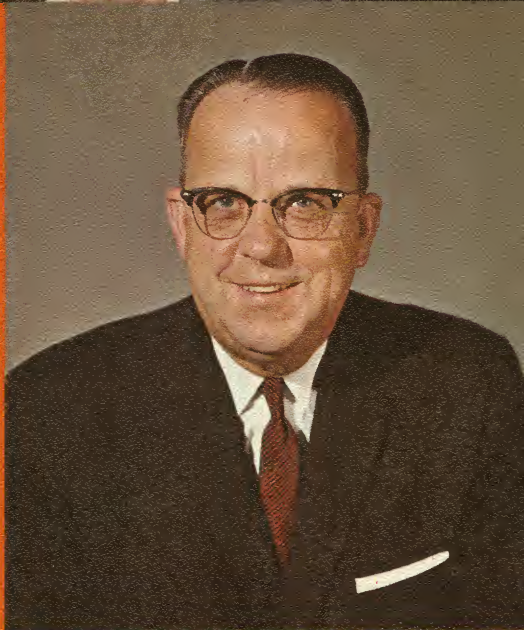
BY PRESIDENT DAVID O. MCKAY

### Lessons for Living

BY PRESIDENT MARION D. HANKS

The Era of Youth: Looking Ahead

Today's Family: A Silver Lining



*The Improvement Era*

*January 1961*

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## Exploring the Universe

BY DR. FRANKLIN S. HARRIS, JR.

### *Snowflakes*

It has become conventional to represent ice crystals of snowflakes as a symmetrical six-pointed dendrite. Actually, snowflakes can be in a wide variety of forms and combinations including needles, scrolls, plates, and columns, the form depending on the temperature and humidity at formation. The vertical conditions can actually be recorded by a snowflake as it falls through the atmosphere, resulting in a history to be read from the outside to the inside of the flake. Each atmospheric condition has a characteristic type of growth.

### *I Q Study*

Studies at the University of California, Berkeley, have found that gifted students are less authoritarian and show more esthetic and intellectual interest than other students.

### *Albatross*

The albatross is the largest of flying creatures with a wing spread of up to twelve feet and weight up to 26.75 pounds. With its long wings, ideal for gliding, it can fly without wing beating when the wind velocity at sea level is at least 18 feet per second, according to Admiral William Jameson. Among other interesting facts, an albatross shot off the coast of Chile had a vial hung on its neck with a message from a whaler in New Zealand waters 3,150 miles away written 12 days before.

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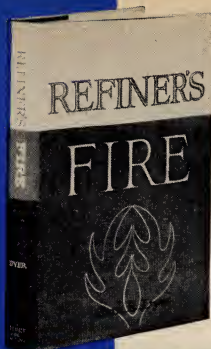
## THE COVER:

Individual photographs of the most recently called General Authorities of the Church of Jesus Christ of Latter-day Saints appear on our cover. Elders Nathan Eldon Tanner, Franklin D. Richards, and Theodore M. Burton now serve as Assistants to the Council of the Twelve. (See also pages 20, 21, and 23.)

Cover lithographed in full color by Deseret News Press.



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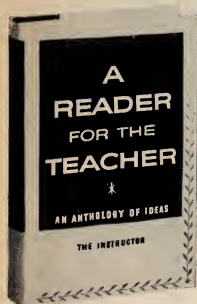


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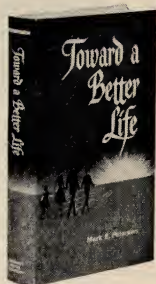


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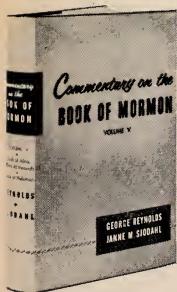


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# Letters and Reports



Pictured above are fifteen of twenty-five servicemen (ninety percent returned missionaries) from Fort Lewis, Washington, who were recently a part of a servicemen's chorus who presented special programs in the various LDS wards in the Tacoma, Washington area. The chorus, a part of 100 Latter-day Saint Reserve Officers Training Corps, was organized by LDS Chaplain Lawrence R. Rast and his assistant George Peterson. Programs were conducted by Jerry Valentine, Roy Ferrin, and Gary Cahoon, and the choir was conducted by George Reynolds with Joel La Pray at the piano.

Santa Ana, California

Dear Editors:

I just finished reading the October Era. May we congratulate you upon this wonderful issue.

President McKay's article is a masterpiece. The "Era of Youth Telephone Tactics," "Look Who's Talking," "How to Say No," "What Did You Say," "Conversation Piece," "I'd Like to Know," "Letter to Bob," (if every bishop could talk and write to Bob and Tom and Bill) and the PBO article on how I can be a better senior companion! Many thanks.

May our Heavenly Father continue to inspire all of you in every issue.

The October issue is one of the very best for our teenagers with an uplift on the outlook of life for the old timers too.

Sincerely your brother,  
Dr. R. I. Brockbank

Long Beach 15, Calif.

Dear Elder Hanks and Sister Cannon:

We just want to say thank you! We wish you could have seen the faces of our

Laurels and Ensigns last night when we used the Era of Youth in our Mutual class. A part of our lesson time was devoted to social graces and "How to Say No Discreetly . . . Effectively" fitted in beautifully. We took time to introduce the Era of Youth to our kids, and they were really impressed. When we stopped giving them material, they were crying for more, and we sent them home to read for themselves.

The material presented so far in the Era of Youth seems to have a great appeal to our young people. We get the feeling they are impressed that they are in a pretty sharp and up-to-date Church that has their interest at heart. Since you couldn't be with us, we thought you would like to know the youth are responding warmly to your efforts and their leaders are grateful.

Sincerely,

Orval T. Ellsworth,  
Ensign Leader  
Mona Jo Ellsworth,  
Laurel Leader  
Long Beach 3rd Ward  
East Long Beach Stake





Thayer D. Evans and the Evans Quartet practicing in the Sons of the Utah Pioneers' Museum.

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Nevada City, California

Dear Elder Hanks:

I feel compelled to write to you and tell you how much I appreciate the Youth section of the October issue of the Improvement Era.

I was asked to be a guest speaker in the Bee Hive class not long ago and I used the article by Elaine Cannon on "How to Say 'No' Discreetly . . . Effectively." I found only *one* girl in the class who had the Era in the home who could read that article and she had not seen it, nor had her folks called it to her attention. All the girls asked if they could get a copy—I said yes and ran off 20 copies to include other girls in our MIA who may like it. They were so glad, they said, to have someone to tell them what *to do* instead of what *not* to do! Some of the girls do not belong to the Church but they come all the time. . . .

May the Lord bless us all in helping us to teach our young people what to do and how to be original and stay "different."

Sincerely,

Mrs. Harry Peart

Provo, Utah

Dear Editors:

I caught my breath with wonder at the November Era cover, even before I realized this was indeed the Era! I quickly leafed the pages, impelled to clarify the pleasant reaction to the gay color, the form and the mystery. You have, indeed, captured the spirit of the needed miracle of translating the original Book of Mormon. Covers are to create a feeling for what is within. You chose a perfect time this month to break with the traditional, and to show that we are modern in communications and appreciation of various art forms. If I were not a member I know I would be attracted to pursue the contents, so I have already sent several copies to my student daughter, Evelyn, in the east, to use in conversations with those who have inquired about our beliefs.

It was a joy to find the cover a challenge, and art study in itself as well as an invitation to a 1960 scrutiny of the Book of Mormon. Congratulations!

Sincerely,

Stella Harris Oaks

Salt Lake City, Utah

Dear Editors:

I have just finished reading the November issue of the Improvement Era.

I have enjoyed so much the testimony of the different Presidents, the pictures by Arnold Friberg, and I think this issue is a masterpiece. I just wanted to take this opportunity of telling you how my wife and I enjoyed it.

Mrs. Fairbanks joins me in sending our best wishes.

Sincerely,

Lynn R. Fairbanks

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# The Church Moves On

November 1960

**6** Las Vegas North Stake was organized from portions of Las Vegas (Nevada) Stake with Elder William L. Taylor sustained as president and Elders Samuel M. Davis and Arden J. Sampson as his counselors. Wards in the stake are Las Vegas Second, Fourth, Seventh, Eighth, Tenth, Eleventh, and Thirteenth. The membership is approximately 5,100. The stake was organized by Elder Howard W. Hunter of the Council of the Twelve and Elder William J. Critchlow, Jr., Assistant to the Twelve. The Las Vegas Stake continues with President Reed Whipple and his counselors, Elders Danford B. Crane and Rulon A. Earl. Las Vegas was settled by LDS colonists in 1855 on the site of an important camping place on the old Spanish Trail—The Meadows, or in Spanish, Las Vegas.

Palomar (California) Stake was created from the former South Coast District of the California Mission, with Elder Wallace F. Gray sustained as president and Elders Erwin M. Fisher and Ronald C. Packard as counselors. This 309th stake of the Church now functioning was formed under the direction of Elder Marion G. Romney of the Council of the Twelve and Elder Eldred G. Smith, Patriarch to the Church. The stake's 2,358 members are in the Escondido, Fallbrook, Oceanside, Poway, San Dieguito, and Vista wards, and Ramona Branch. The name Palomar is from Mount Palomar, site of a famous astronomical observatory in the area.

**12** The appointment of Mrs. Wesley A. (Donna Durrant) Sorensen of Salt Lake City to membership on the general board of the Deseret Sunday School Union was announced.

**13** Hamilton (New Zealand) Stake organized from portions of Auckland Stake and the New Zealand Mission, with Elder Wendell H. Weiser called as stake president, and Elders David Ririe and Morehu Maurice Pearson as his counselors. This is the second stake now functioning in New Zealand, the 310th stake now in the Church. It was created under the direction of Elder Spencer W. Kimball of the Council of the Twelve.

Miami (Florida) Stake was organized from the South Florida District. The area was recently transferred to the Florida Mission from the Southern States Mission. Elder Paul R. Chessman is the stake president and Elders E. Coleman Madsen and Stanford Clyde Johnson are his counselors. There are three wards in Miami, also a ward at Ft. Lauderdale and at West Palm Beach. Branches are at Hollywood, Homestead, Key West, and Ft. Pierce. The membership of the stake is 1,943. Miami Stake, 311th now in the Church, was created under the direction of Elder Delbert L. Stapley of the



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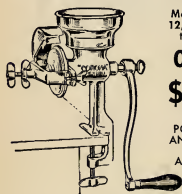
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Council of the Twelve and Elder William J. Critchlow, Jr., Assistant to the Council of the Twelve.

Elder William Roberts, formerly first counselor to President George R. Biesinger of Auckland (New Zealand) Stake, succeeds him as stake president. Elders Geoffrey R. Garlick and Matthew Terence Chote are counselors to President Roberts.

Elder LeGrande C. Larsen sustained as president of Teton (Idaho-Wyoming) Stake, with Elders Lynn S. Kearsley and Grant L. Wilson as his counselors. They succeed President William A. Strong and his counselors, Elders W. Leigh Fullmer and Clarence Murdock.

Elder Burton F. Brasher sustained as first counselor to President Merrill A. Nelson of Kearns (Utah) Stake, succeeding Elder Sherman Holmes. Elder Alden R. Adams sustained as second counselor, succeeding Elder Brasher.

**15** Edmonton (Alberta) Stake was formed from units of the Western Canadian Mission with Elder LeRoy Rollins sustained as president and Elders Arthur Munns McMullin and Mark Leslie Spencer as counselors. Elder Richard L. Evans of the Council of the Twelve and Elder Nathan E. Tanner, Assistant to the Council of the Twelve effected this stake organization which has a membership of 2,110, distributed in five wards and one branch. There are now six stakes in the province of Alberta.

**16** Elder Charles Ursenbach sustained as president of Calgary (Alberta) Stake, succeeding President Nathan Eldon Tanner, who was recently sustained as an assistant to the Council of the Twelve. President Ursenbach served as Elder Tanner's first counselor in the stake presidency. Counselors to President Ursenbach are Elder Frank H. Pitcher, who was serving as second counselor, and Elder Ralph H. Walker.

**18** The First Presidency announced the appointment of Elder Milton L. Weilenmann of Salt Lake City as president of the new Alcan Mission, to be created from portions of the Western Canadian and the Northwestern States Mission. President Weilenmann, as a young man was called to fill a mission to West Germany. World War II broke out, and he filled the latter part of that call in the Central States. He has been an early-morning seminary teacher in Salt Lake City and a member of a bishopric. With him to this new assignment will go his wife Marie and their six children. The mission headquarters will be in Vancouver and will include British Columbia, Yukon Territory, and Alaska. The preaching of the gospel is believed to have begun in Alaska about 1907.

**20** Hawkes Bay (New Zealand) Stake organized from portions of the New Zealand South Mission with Elder Joseph Alvin Higbee as president and Elders James Lennox Southon and Sydney Crawford as counselors. President Higbee is a labor-missionary from Salt Lake City; Elder Southon, a Samoan farmer, and Elder Crawford, a Maori businessman. Wards in the 2,584 member stake are Korongata, Hastings, Hastings Second, and Napier. Branches are Hauke and Wairoa. Elder Spencer W. Kimball of the Council of the Twelve effected this stake organization, the 313th now functioning in the Church.

Ben Lomond South Stake organized from portions of Ben Lomond (Utah) Stake, with Elder Robert Milton Yorgason as president and Elders Herbert Webb Carter and Todd Caine Cummings as counselors. Wards are the Twenty-ninth, Fortieth, Forty-eighth, Fifty-fourth, Fifty-ninth, Sixty-second, and Sixty-third, all in Ogden. The stake was organized under the direction of Elder Richard L. Evans of the Council of the Twelve and Elder ElRay L. Christiansen, Assistant to the Council of the Twelve. It is stake 314, and has a membership in excess of 4,500. Ben Lomond is the name of a prominent mountain peak in the area.



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—BACON

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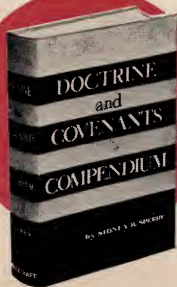


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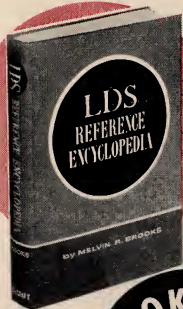


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*THE* Conventions of a number of the  
and restrictive clauses should be added:  
**RESOLVED**, by the Senate and  
following Articles be proposed to the Legislative  
Legislatures, to be valid to all intents and p  
**ARTICLES** in addition to, and a  
suant to the fifth Article of the original  
ation required by the first Article of the Const

## The Legacy of Freedom

BY DR. G. HOMER DURHAM  
PRESIDENT, ARIZONA STATE UNIVERSITY AT TEMPE

We often speak of "our heritage of freedom." This legacy has come to us via British institutions, the basic carrier to America of civil liberty. The Magna Carta (1215) and the English Bill of Rights (1689) are acclaimed in the United States, in the Commonwealth of Nations, in India, in Pakistan, and in certain new African republics.

Who, what powers, what political society will inherit the legacy of freedom from the United States of America? Will we be as effective transmitters as the British—as well as preservers of the tradition?

This is a thoughtful question for the student of history.

In industry, higher education, science, technology, space, and all other forms of human activity, Americans are told that we must outperform the Soviet Union and the communist world. To successfully maintain our superiority over the Russians becomes a national goal.

Competition is important in human societies. But after you have outperformed the enemy, after you have defeated an opponent, after Harvard has won from Yale, or Utah State from Utah, or Arizona from Arizona State, or the United States from Russia, what next? What does one do with and after the victory?

Centuries hence, can we foresee

the great political society which will inherit the legacy of freedom bequeathed by Magna Carta, the English Bill of Rights, the Declaration of Independence, and the Constitution of the United States? To have such a goal does not mean the abandonment of the Constitution of the United States. Rather, it is the intensification of the search to maintain, defend, and protect the Constitution of the United States.

Let us look at some history. In the year 1760 it is quite unlikely that the "Secretary of State for the Southern Department" (in the government of the United Kingdom) looked upon British North America as a future great world power. It is true that Benjamin Franklin about that time predicted such an outcome. By 1820, however, it was apparent to some in the British foreign office that such a distant possibility *might* occur. Nevertheless, it did not become a major policy of the British, in overseas matters, particularly to encourage the growth and development of the United States. On the contrary, they encouraged Mexican opposition to us, including the annexation of Texas and the Mexican War. They recognized the belligerency of the Confederate States of America during the Civil War. Not until 1920, reluctantly, did Britain

and other western European powers really recognize the rise, as a great world power, of the USA. In 1823, in response to the American Monroe Doctrine the British Prime Minister, Canning, boasted that he had "called into being" a New World "to redress the balance of the Old." The prediction saw fruition in World War I and particularly in World War II. "The New World" did "redress the balance of the Old."

Since 1945, the United States of America, through its foreign aid and other programs, has served as the protector of the Western European democracies. The heritage of Magna Carta, of the common law, of habeas corpus, of civil liberty in England, has been shielded by American might as well as sustained internally by British spirit. But Britain alone, is now dwarfed by the superpowers.

Is the giant superstate like the USA, or the USSR, or Communist China, the "last word" in political association? What comes next?

The Russians have a world-wide, structural plan for a world-wide society. As we plan, therefore, to outperform the Russians, to maintain our superiority in competition with them, should we not also look down the stream of years to the question of the legacy of freedom beyond our

(Continued on page 46)





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# Some Paragraphs on Home

BY PRESIDENT DAVID O. MCKAY

I look upon the home as the basis from which radiate all good influences. If, in every home in the land, there were a competent father and a helpful mother, our officers of the law would have much less to do in protecting society from the lawless.

Homes are made permanent through love. Though you neglect some of your business, though you neglect some of your cattle, though you fail to produce full crops, study to hold your children's love.

In every well-ordered home in the Church, the glad free spirit of childhood is led to honor its country and to worship its God; and every man sees in the home the nucleus of eternal companionship and everlasting life.

Aaronic Priesthood work, seminary classes, Sunday Schools, the activities of the Mutual Improvement Associations, and the Primary are all helps established to assist in the upbuilding and guidance of youth, but none of these—great and important factors as they are in the lives of our youth—can supplant the permanence of the influence of the parents in the home.

The relationship of the children to the parents should be one which would enable those children to carry out ideal citizenship as they become related to the neighborhood, the Church, and to the larger forms of society. Be extremely careful of those activities which require you to be away from your small children. The secret of good citizenship lies in the home. The secret of instilling faith in God, faith in his Son, the Redeemer of the world, faith in the organizations of the Church, lies in the home. There it is centered.



On January 2,



The home is truly the basic unit of society, and parenthood is next to Godhood. Let us see that our home is such that if an angel called, he would be pleased to remain.

—

In no better way can high achievement in life be better realized than in excelling in the art of home building. In that kind of home we may experience on earth a taste of heaven.

—

Would you have a strong and virile nation?—then keep your homes pure. Would you reduce delinquency and crime?—lessen the number of broken homes. It is time that civilized peoples realize that the home largely determines whether children shall be of high or low character. Home-building, therefore, should be the paramount purpose of parents and of the nation. The secret of good citizenship lies in the home.

—

I praise God for the instructions he has given his people regarding the sacredness, the sanctity, and permanence of the family relationship and the home.

We are living in a most momentous age. We see on every hand manifestations of commotion. The world seemingly is stirred as it has never been stirred before. In the midst of this world confusion, the home, the fundamental institution of society, is also threatened. One of the highest ideals of life is to keep secure and free from sorrow the homes of the Church and of the nation.

—

You members of the Church of Jesus Christ of Latter-day Saints know that your family ties are eternal. There is nothing temporary in the home of the Latter-day Saint. There is no element of transitoriness in the family relationship of the Latter-day Saint home.

—

Unhesitatingly, I affirm that my home life from babyhood to the present time has been the greatest factor in giving me moral and spiritual standards and in shaping the courses of my life. Sincerity, courtesy, consistency in word and deed, unselfishness are dominant virtues exemplified in the lives of my parents and others in the two homes—my parents' and my own home—that have proved a safeguard and guidance.

### *President and Sister McKay will celebrate their sixtieth wedding anniversary.*

*Few couples have enjoyed a longer, happier, more meaningful married life than our own President and Sister David O. McKay. Surrounded by children and grandchildren, the photograph on the left commemorated their golden wedding anniversary. Now, a full decade later, their family circle has increased to twenty grandchildren and six great-grandchildren.*

But some things grow sweeter as years come and go,  
For in essence they're really divine;  
That this is a fact I assuredly know,  
For these virtues transcendent are thine.

These lines are from a poem, penned by President McKay for Sister McKay, and presented to her on the occasion of their fiftieth wedding anniversary, January 2, 1951.

# Your Question

## PROPHETS—KEYS—PRIESTHOOD

ANSWERED BY  
PRESIDENT JOSEPH FIELDING SMITH  
OF THE COUNCIL OF THE TWELVE

**Question:** “We have been discussing the coming of the Prophet Elijah, and a book we have states that he came because he holds the keys of the authority to administer in all the ordinances of the priesthood; and without that authority given, the ordinances could not be administered in righteousness.

“One of the members referred to the Doctrine and Covenants and ‘The Way To Perfection,’ page 75, where it states that Moses and the Melchizedek Priesthood were taken from Israel, and yet we know that Samuel, Isaiah, Jeremiah, and Elijah, all held the Melchizedek Priesthood. How do we reconcile these two statements, and where do we get the scripture to prove that Elijah held all the keys of this authority to administer in all of the ordinances? If he held the keys of all the ordinances, then what about the ordinances of baptism and confirmation before he came? We understand that Christ instructed John to ordain Joseph Smith and Oliver Cowdery, and by that authority they baptized, but how does this conform to the statement made by the Prophet?”

**Answer:** The authority given to Elijah was that authority which pertains to the sealing ordinances of the gospel, such as we obtain in the temples of the Lord. Baptism was an ordinance introduced to Adam after he was driven out of the Garden of Eden and which could be performed by the authority of the Aaronic Priesthood, down through the ages. This authority was never taken away only through apostasy. Ordinances such as the Prophet mentioned were such as were received in sacred places which pertain to the Higher or Melchizedek Priesthood. The baptism by John was accepted by the Jews because they were familiar with this ordinance, notwithstanding the Bible, as it has come down to us, is so vague in relation to baptism for the remission of sin. The keys of the Melchizedek Priesthood were held by ancient

prophets and by Israel's prophets until the time of Moses. When the Lord took these keys away from Israel and left them the Aaronic Priesthood there was still the necessity for the Lord to maintain prophets who held the Melchizedek Priesthood, but they were especially called and ordained in each instance by the direct edict from the Lord.

The Prophet Joseph Smith wrote: “All Priesthood is Melchizedek, but there are different portions or degrees of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. All the prophets had the Melchizedek Priesthood and were ordained by God himself.” (*Teachings of the Prophet Joseph Smith*, pp. 180-181.)

We discover that all the ordinances which could be performed by the Aaronic Priesthood remained with Israel in the dark days of her disobedience. It was necessary, under these conditions, that there be someone with authority to perform ordinances, such as confirmation, for we know that the prophets of old had the gift of the Holy Ghost. (2 Peter 1:21.) We read in 2 Kings, chapter 17, that power had been given to Elijah to close the heavens that there would be no rain except by his word. He had power given him to bless the widow's oil and meal and to bring down fire from heaven to consume his offering and destroy the false doctrines of the priests of Baal. The fact that Elijah had this great power and authority did not prevent other prophets from also holding some divine authority in the Melchizedek Priesthood which was essential to the faithful in the house of Israel. We should also remember the fact that in the days of the Savior's ministry this authority held by Elijah was bestowed by Elijah, and the authority held by Moses was restored by Moses to Peter, James, and John. In reference to this we have again the word of the Prophet Joseph Smith as follows:

“The Priesthood is everlasting. The Savior, Moses, and Elias, gave the keys to Peter, James, and John, on the mount, when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, there is no change of priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood.” (*Teachings of the Prophet Joseph Smith*, p. 158.)

Therefore, we discover that in the days of the Savior, he honored the prophets who held the keys of the priesthood (Continued on page 43)



*The storm raging about him was as violent  
as the turmoil of his own emotions. Would  
his son's strength meet his expectations?  
His life was in the balance.*

# TALL SON

BY GLADYS GRETHE NELSON

With a muffled roar heard above the storm, the overhang of earth, sodden with the weight of many days' down-pour, shivered and tore away finally from the high bank and settled across the swollen waters of the creek. The jar rattled the doors of the cabin perched high on the thrust of land in the bend several hundred feet above the landslide.

The tall father and the slight son, struggling into sou'westers, ran from the cabin into the rainy dawn that gusted cold streams against their oil-skins and faces. Suddenly dammed-up water, backing in angry saffron billows, began chewing angrily at the base of the earth on which the cabin stood. They had arrived just last night, and now, Eric could see that the storm might destroy everything that could have helped his search.

Rain running down the boy's pink cheeks like bright tears gave Eric a momentary start because he had so long looked there for tears. But none had appeared, of course, because the boy was too much like himself—except that he was so slightly built, as his mother had been when she was alive.

They ran through the abandoned orchard of gnarled apple trees until they were below the slide which had dammed the creek. They skidded



down the steep path toward the muddy dam and the picnic grotto.

In this grotto they had picnicked last summer while Bruce's mother had been with them. It was bleak and forsaken-looking now, although in summer it had a hushed deep green beauty. A beauty that seemed enhanced by waves of sun-warmed scents drifting from the rank growth of summer herbs, shrubs, and wildflowers that had crowded the grotto. The place had held an air of secrecy and unreality. Here they had watched her life and summer wane visibly together.

They stopped below the dam and stared through the wind-driven downpour at the muddy chaos.

"Bruce," Eric shouted above the storm-sounds, "we'll have to shovel this mud into the grotto." The action would be a sacrilege to the place where summer had held three hearts together in a web of warm communication. As a wife and mother she had known how to communicate.

Bruce's sensitive face was grim as he booted the shovel which gouged into the mud.

"Boy, we're going to have to work fast, Dad, or this'll wash the land right from under the house."

"Yes," agreed Eric. The too-old lines for his young face deepened. He glanced from the rampaging creek to his little son. He kicked his shovel in sudden anger so it bit violently at the earthen structure.

"It's a job for two men," he snapped.

Then Eric sucked in his breath sharply and glanced guiltily at Bruce. He didn't want his son to realize that he wasn't all the help that a father wanted.

But Bruce was grinning confidently, obviously believing that his Dad had meant that they were two men, and that both were needed. Eric released his breath thankful that Bruce had misunderstood.

Trying not to notice how Bruce got only half as much as he did on each shovelful, Eric tried resolutely to remember other things. How not even bigger boys had proved themselves grittier or handier with pike and rope than Bruce had on their mountain climbing expeditions.

Bruce threw his father a smile that shone with his eagerness to get the job done as he shoveled furiously.

Eric grinned. He couldn't help it. There was something about the little guy. Sometimes, in brief moments like this, he almost gave back a sense of excitement to ordinary everyday events; things in which, as summer had waned, Eric had ceased to find anything but

the hard knowledge that they had to be lived through somehow.

They had worked only a few moments when Eric realized that it was a bigger job than he had anticipated.

The water was rising faster behind the tumbled earth. This dam would have to be cut through quickly or it would bring doom to the cabin. He needed help. Real help.

He told Bruce to get the wheelbarrow from the shed. Then he felt guilty for sending the boy unprotected through the storm.

"Keep clear of the bank, Bruce. More might collapse."

"Okay, Dad." Bruce managed a fair salute in spite of the awkward oilskins.

Eric glanced from his work to assure himself of Bruce's safe struggle up the steep, slippery clay path. He pulled himself up by the shrubbery, as the cold wind buffeted his slicker. But what Eric really saw was the slight shoulders of Bruce's mother pitted against a grim world. He knew there would be some problems Bruce would not be able to handle with a rope. Eric felt sick again with the lonely, unreasoning need to have his son be tall and strong.

Lately, every time Eric noted this slightness of Bruce's body, an unreasoning fear he could neither name nor explain would boil up inside him—the fear that Bruce wouldn't be tall. But he didn't know why he felt this way, for he knew the world measured the height of a man by standards other than physical.

They had come up here now for a vacation, ostensibly to practise mountain climbing. But secretly, Eric knew that something else had drawn him here again; maybe a need to feel nearer to her, or to find himself, or to bridge the unexpressed river of sympathy which flowed between Bruce and himself.

When Eric had suggested that they come up here, Bruce had appeared delighted.

"That'll be great, Dad." His face grew suddenly pensive. "It'll be like being with —" He broke off sharply in confusion, then added sturdily. "I like it up there."

Eric knew what Bruce had nearly said.

Why didn't you say it, Son? We both need to say that — and a lot more.

Eric had longed to say the things which he knew were in both their hearts. But the ache of it had filled his throat, and had made it impossible for him to



answer Bruce.

The boy's loneliness, as well as his mute sympathy for his father, dragged like lead through Eric's veins. Bruce daily demonstrated his eagerness to share Eric's responsibilities. He would do anything from broiling hamburgers to checking on the cleaning woman's dusting. His own efforts to share Bruce's world of model building and homework seemed puny by comparison.

But it was out of his failure to communicate meaningfully with Bruce, and out of his baffling need to have Bruce be tall, that the river had grown, black and deep as fear, wide as time, separating him from his son.

Eric saw a huge tree branch, wind-propelled, jet across the tops of the apple trees beyond the bank.

Even down here in the creek bottom the storm pushed coldly at him, rattling his slicker and making him lose his footing on the slippery clay. The storm battered at him externally like his confused feelings about Bruce and his sense of helplessness before his problems nagged him inwardly.

Lick the storm—lick them, he decided. He'd *do* the work of two men.

He spaded and pitched clay toward the grotto at a furious pace. But the dam of clay remained a defiant obstruction to the water which now nibbled at the earth beneath the cabin. If he stepped up higher on the slide he'd have a shorter pitch to the grotto. That

would speed up the job. Defiantly he stepped up to the higher, softer area.

Before he could kick in his shovel, the earth jerked from under him. Quick pain twisted his wrists. He was slammed down to cold, slimy chaos.

When he was still at last, his wrists and arms were a screaming crescendo of pain.

He stood buried to his armpits in mud. Rain pelted coldly about his face, ricocheting in little geysers from the muddled creek waters which lapped at arm's length from his face.

Above the origin of the slide he could see the upper branches of the apple trees which still stood firm. Near them the ground held, partly shored by the upper end of the slide. But down here it was no longer safe for anyone. The water licked across the mud which held him fast. Soon it would wash over him as the dam overflowed.

He stiffened himself against the pain in his wrists and pushed at the earth, but he could not move it. The earth, restless with the water pressure building up behind it, treacherously clutched him more deeply into its bed, like an impatient grave.

He broke into a sweat. The cold of mud and water fingered his skin, and a greater cold than any filled his heart—fear!

Now there would be just Bruce—one small boy, alone, pitted against the world.

Suddenly, with that (Continued on page 42)

TO A BISHOP  
ON THE DEDICATION OF A NEW WARD CHAPEL

BY MILDRED TENNEY HANDY

How tall and proud  
You greeted everyone this night  
Who gathered, long before the appointed hour,  
Excited and with awed delight  
To savor the sweetness of their labor's flower.

How lovingly  
You moved from friend to friend  
And grasped each offered hand  
That in the happy gesture would extend  
A thousand days of given labor spanned.

Upon your lips  
A secret smile was seen to rise and fall  
As if you heard almost  
In choir strains that filled the waiting hall  
Celestial voices of an angel host.

How proud you sat  
When first the organ pealed its great command  
To silence, yet how meek,  
For when your moment came before the stand,  
You trembled when you rose to speak.

You turned your eyes  
On bright new walls, exquisitely created  
And you saw faces. . . .  
Hands . . . and nameless acts of service dedicated  
To perpetuating principles the love of Christ embraces.

You must have sensed  
The deeper import of this crowning hour,  
That for measuring the total sum  
Of this new chapel's worth, the power  
Is reserved for generations yet to come!



# *Fishers of Men*

## **PRESIDENT NATHAN ELDON TANNER A LEADER AMONG MEN**

BY JOHN G. KINNEN  
EDITORIAL ASSOCIATE

The Savior's call to the early disciples on the shores of Galilee to "Follow me, and I will make you fishers of men" (Matt. 4:19) is, in essence, that same call given to all who would follow him. As of old, those hearing best the call to become fishers of men are those who become leaders of men in the Church and in their personal accomplishments. Such a man is Elder Nathan Eldon Tanner, called as Assistant to the Council of the Twelve at the morning session of the semiannual general conference of the Church of Jesus Christ of Latter-day Saints, October 8, 1960.

That Elder Tanner's life, both in and out of the Church, has been a success is seen by his phenomenal record. Rising from the position of a high school teacher to that of president of the \$300,000,000 Trans-Canada Pipe Lines Limited is only a part of his story of energy and drive. That he originally refused the offer to establish himself in Toronto as head of this company, on the grounds that it would take him away from his Church responsibility as stake president, is evidence enough of his loyalty, devotion, and love for the gospel and the Lord's work.

Elder Tanner was born in Salt Lake City, May 9, 1898, the son of Nathan William Tanner and Edna Brown Tanner who went from Utah to Southern Alberta by covered wagon in 1897. His mother returned to Salt Lake City where he was born. She

returned to Canada with her baby when he was just a few weeks old. He has lived there ever since. In 1935 he gave up his position as principal of a Cardston, Alberta, school to represent the Cardston constituency in the Alberta legislature. He was named Speaker of the House and, one year later, he was appointed to be Minister of Lands and Mines. In 1949 he was appointed minister of two newly created departments, the Department of Lands and Forests and the Department of Mines and Minerals. In addition, he held the position of Chairman of the Alberta Research Council.

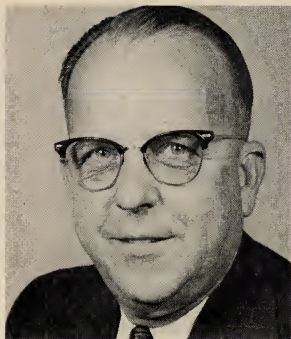
After his resignation from government service in 1952, Elder Tanner took over the presidency of Merrill Petroleums Limited. In 1954 he resigned from this position to become president of the Trans-Canada Pipe Lines Limited, a company which was formed to build a natural gas line some 2,200 miles from Alberta to Quebec. Although he gave up this position in 1959, he is still on the board of directors. In addition, he is director of the National Trust Company Limited, the Toronto-Dominion Bank, Consolidated Freightways, Inc., Inland Cement Company Limited, and Merit Oil Limited. He is also president of Merit Oil Limited and Provincial Products Pipeline Limited. He was president of the Canadian Gas Association in 1959-60.

As to Elder Tanner's Church and civic service, he has been equally effective and has an even more admirable record as that made career-wise. Among other positions, he served as bishop of the Cardston First Ward for three years (1932-35); president of the Edmonton Branch, Western Canadian Mission, for

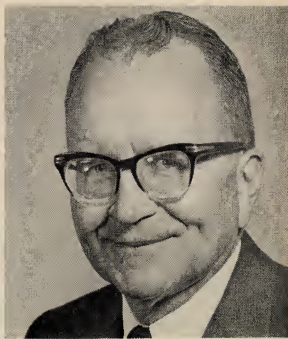




Elder Nathan Eldon Tanner



Elder Franklin D. Richards



Elder Theodore M. Burton

twelve years (1938-52); and president of Calgary Stake for seven years (1953-60).

When Elder and Sister Tanner moved to Edmonton with their five children in 1937, they "swelled" the number of Church members in the Edmonton Branch from fifteen to twenty-two members. By the time he moved to Calgary, the branch had developed a membership of well over five hundred, and the first Edmonton LDS chapel had been built. Also the University of Alberta LDS Institute was established.

During his leadership of the Calgary Stake, the membership of the stake grew from a little more than 2,000 in 1953 to almost 4,000 in 1960.

Elder Tanner's talent for accomplishing those things he sets out to do is reflected in his private life. On seeing Sara Isabelle Merrill for the very first time, and before having actually met her, he turned to a companion and told him, "Someday, I am going to marry that girl!" In 1919, Elder Tanner took Sara to be his cherished wife, and they were sealed in the Alberta Temple in 1923. They have five lovely daughters, all of whom are married, and twenty-two grandchildren. All of Elder Tanner's immediate family are living in Canada although he has three sisters and two brothers living in Salt Lake City.

In addition to belonging to seven clubs and service organizations, including Rotary, Elder Tanner is an enthusiastic golfer and member of the Calgary Golf Club and the Calgary Chamber of Commerce. He has served as commissioner of the Alberta Boy Scouts Association for eight years (1945-53) and is a life member and was awarded Silver Wolf in this organization. He wears his Scout (Continued on page 47)

#### **ELDER FRANKLIN DEWEY RICHARDS** **"A VALIANT EXPOUNDER OF GOD'S WORD!"**

BY CARTER E. GRANT  
EDITORIAL ASSOCIATE

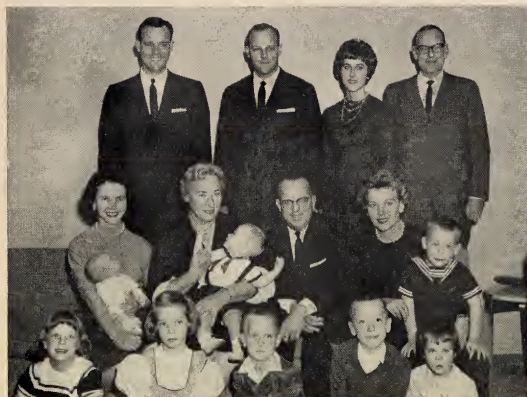
"I testify to you, my brothers and sisters, that the greatest message that we have is that the gospel of Jesus Christ has been restored, the power of God unto salvation," declared Elder Franklin D. Richards in general conference, after he had been sustained an Assistant to the Quorum of the Twelve Apostles, October 8, 1960. "I know that God lives," he testified, "and that Jesus is indeed his Son, the Redeemer of the world, and that Joseph Smith was a prophet of God—one of the greatest prophets that has lived on this earth, according to the word of the Lord contained in our holy book of Doctrine and Covenants! I know that David O. McKay is the prophet of the Lord today. I propose to sustain President McKay with all of my might and strength. I say this and dedicate myself to the Church, in the name of Jesus Christ. Amen."

"What a solemn dedication!" I whispered to myself as I watched the new Assistant take his appointed seat with the other General Authorities of our Church. In the same talk he also said: "I have love in my heart this morning, President McKay, for you and for my brethren that are presiding over the affairs of the kingdom of God, and I have love in my heart for my fellow men. I can truthfully say that I have no enmity nor hatred toward any man, and I pray that the Lord will sustain me in this position," for, said he, "I feel wholly inadequate as an individual."

Elder LeGrand Richards, who also spoke at that



With Elder Nathan Eldon Tanner and his wife, Sara, are their five daughters, Isabelle, Ruth, Zola, Beth, and Helen.



Surrounded by their children and grandchildren, are Elder and Mrs. Franklin D. Richards (seated center). The other adults are, l. to r., Franklin D. Jr., David K., and Nancy Richards, Robert L. Judd. (seated) Gloria S. Richards, Louise Richards Judd.



Elder and Mrs. Theodore M. Burton with their son, Robert.

conference, said that he and Franklin had the same grandfather, Franklin D. Richards, a Mormon pioneer and an apostle for fifty years, who also became President of the Quorum the latter part of his life. "Out of the first fourteen years of his married life," Elder Richards said, "he spent ten years of it in the mission field away from his family." Is it any wonder that these two grandsons, along with many other descendants of "Grandfather Richards," are valiant expounders of God's restored kingdom today?

From visits with the children of Brother and Sister Franklin D. Richards—Louise (Mrs. Robert L. Judd and four children), Mr. and Mrs. Franklin, Jr., and four children; David, and his sister Nancy, a junior at the University of Utah, I learned that the oldest son, Franklin, had filled a mission to Uruguay and David had gone to Mexico and Central America. "Love and respect for our parents and for our brothers and sisters," they said, "are vital factors in our family life and have been from our childhood. We remember that while we were youngsters at home that Father continued to call us back to the dining room table after the evening meal, suggesting that we aid him to clear the table. And while he washed the dishes, we wiped them and listened to his fascinating stories about his missionary experiences as a young elder traveling in the Eastern states. These stories and many other faith-promoting experiences helped our family to take for granted that the boys, at least, must go on missions. . . ."

Answering a question about faith and prayer in their father's home, the elder girl stated that, from her earliest childhood remembrance, family and bedside prayers had been a vital factor in their lives. They also reported that they continued to read the Bible and the Book of Mormon in their home, and that on the Sabbath day they regularly went to Sunday School and Sacrament meeting.



"Our first experience regarding administering to the sick in our home," they said, "came to us when David here was four or five years old. During many days he lay critically ill with pneumonia, and we remember how worried we were. One night Grandfather Charles C. Richards and Father— (Continued on page 62)

## ELDER THEODORE M. BURTON

BY PATRICIA MIDDLETON  
EDITORIAL ASSOCIATE

A humble, unassuming man, Elder Theodore M. Burton, new Assistant to the Council of the Twelve, does not hesitate to acknowledge his recently acquired responsibility as "frightening." He has just returned from the West German Mission where he served as president for the past three years. Saints and missionaries alike have sat enthralled in meetings where he presided and listened to him bear powerful testimony of the gospel to the peoples of the West German Mission. During one of those meetings—a farewell address—he told them that it did not matter what type of responsibility one held in the Church, just so one had a job and did it well. Elder Burton was prepared to return to his home ward in the East Cache Stake and "accept a job teaching Sunday School, or ward teaching—anything the Church would have him do." As he spoke, one missionary turned to his companion who was also giving undivided attention to Elder Burton's remarks, and was overheard to say: "We know where he's going."

Elder Burton, evidently, did not. However, the feeling was prevalent throughout the mission, that he would continue to serve the Lord in even greater capacities, shortly after his release. But he admits he had not dreamed that such a responsible calling awaited him from the headquarters of the Church.

In reference to his new calling, he maintains that "little men are made big enough" to do whatever the Lord wants them to do. This is his firm belief.

"When the Lord has a special job for us or a mission for us to perform, he will magnify us and make us strong enough to carry out his work." This was proved to him during the time he served as bishop of the Logan Fourth Ward of Cache Stake, "one of the most humbling experiences" of his life.

"The work was beyond my capacity, but I did things then that I could never have done before.

I am convinced that the mantle of authority is real, not imaginary. I have talked with other bishops, and all bear similar testimonies."

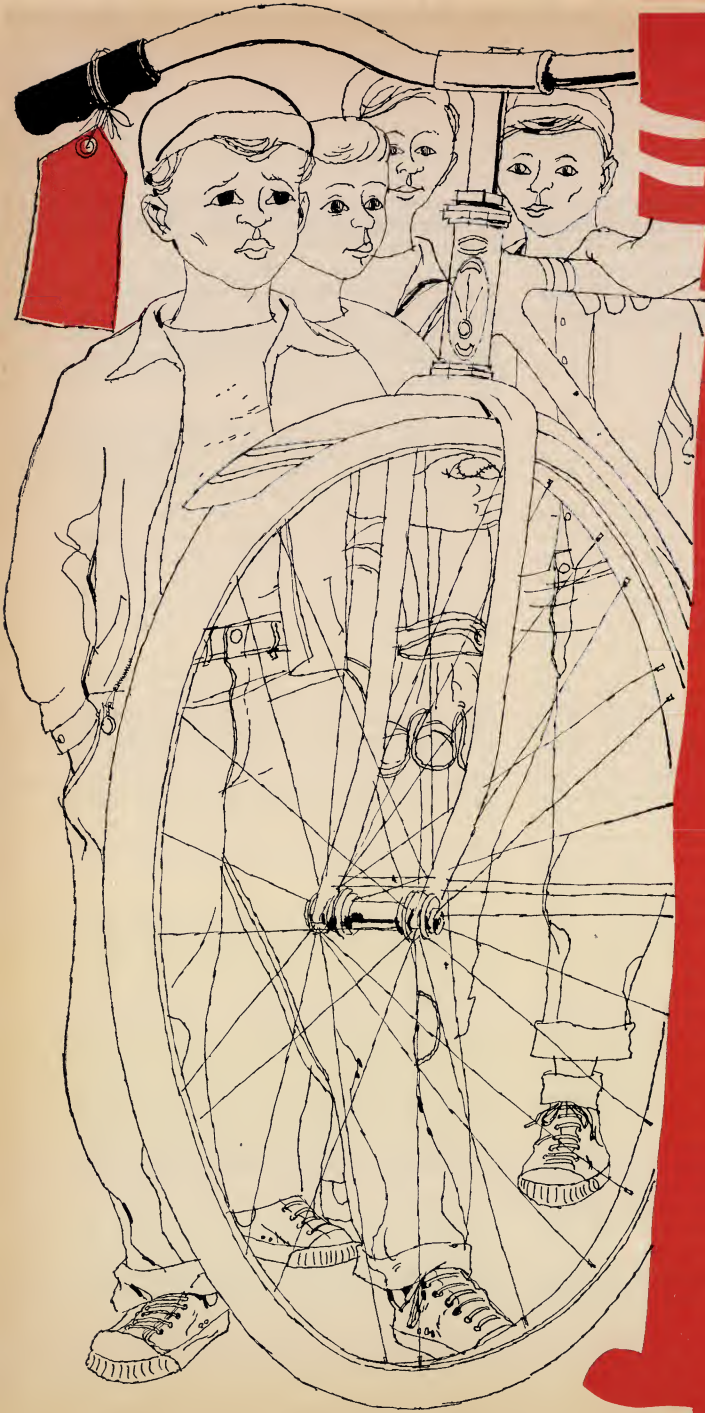
Elder Burton's life story might open as does that of Nephi: "... having been born of goodly parents, ..." "For I am what I am because of them. And I am greatly aware of the inspiration and guidance my parents gave to me in my home." He was born in Salt Lake City, March 27, 1907, a son of Theodore Taylor and Florence Moyle Burton.

"From the time I can first remember, my parents took us children with them wherever they went. I went with my father on high council assignments, and he always made it a point to preach on my level so I could understand him. My brothers and I played musical instruments, and he would take us with him to furnish the music at meetings. Later in life, my musical ability helped in earning money to get an education and to send me on a mission. Father and Mother provided the opportunities and taught us the gospel by living it in the home."

Many people often refer to a particular event or single out one faith-promoting experience in their lives upon which they have built their faith. And they may call it to memory on occasions to bolster their faith. But to Elder Burton, his faith was built on knowledge learned "line upon line," a series of "little things" that accumulated through the years, "piling one on top of another," that enabled him to acquire a strong conviction of the truth of the doctrines of the restored Church and an unwavering testimony of the divinity of Jesus Christ.

"I am also what I am because of the support and encouragement my wife has given me." He was married in the Salt Lake Temple, February 23, 1933, to Minnie Susan Preece. They have one son, Robert Preece Burton, fourteen. He likes to recall an experience his mother-in-law told him. Mrs. Preece, he believes, is living proof that the old tales people tell about troublesome mothers-in-law are "just not true." When her daughter Minnie and Theodore were in the first grade, Mrs. Preece watched them walk together through the classroom door on registration day and was impressed with the thought that young Theodore would one day become her son-in-law.

As professor in the Department of Chemistry at Utah State University, where he has taught since 1943, Elder Burton strongly believes that his studies in the field of chemistry have helped him to become more sensitive to God's (Continued on page 59)







# Something Special from Johnny

BY MARGARET BUNEL EDWARDS

The big room, with the bicycles stacked at one end, kept getting hotter and noisier. Excited youngsters, many with parents, shook off their jackets, dropped mitts, and shuffled their overboots in the pools of slushy water that dripped and formed on the buff tile floor. Greg Saunders turned his back to them for a desperate moment and ran his tongue over his dry lips.

You couldn't hate a whole roomful of kids you'd never seen in your life. Hate them because they laughed and breathed and rejoiced in the excitement of an early spring day. Hate them because they lived and Johnny didn't. Maybe you couldn't, but he did.

Just as he hated the heavy little alley bag, full of dingy coins, pressed into his top, inside pocket! The boy had earned the last fifty cents of it clearing a drain for neighbor Ferguson, and all the money in the world couldn't buy off the pneumonia that took hold from the icy water.

"I've got eight bucks saved for your birthday, Dad," Johnny had whispered. "Guess you'll have to pick out your present yourself. Get something special, something you really need, eh?"

He couldn't buy what he needed. And when he, in an occasional unguarded moment, allowed himself to glimpse the anguish in Ellen's gaze, he knew he couldn't do anything about her need, either.

There stood Jim Harrison watching him, a half-frown wrinkling his forehead. He'd have to get on with the job. He'd been helping to auction these lost or stolen bikes ever since he'd joined the city force as a rookie cop, twelve years ago. He could do it all right, as soon as he got used to seeing the achingly familiar plaid shirts, untidy hair, bright watchful faces, still so soft and vulnerable.

Greg shuffled the papers in his big hands and stared resolutely at the neat lists of bicycles to be auctioned. His navy tunic felt loose across his shoulders and his hazel flecked eyes burned in his too thin face. Well, you didn't keep weight on a rangy, six foot frame with the amount of food he'd been able to swallow during the past weeks.

He grasped the mike. "Attention!" An expectant hush settled over the group, and quietly he explained. "Constable Harrison will wheel each bike out, as I give its number. Highest bid takes the bike. Ready!"

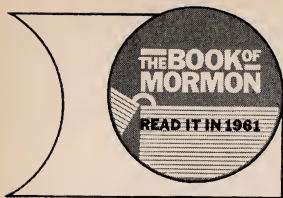
The bid went from one dollar to two dollars and climbed to twelve. A happy kid with a dirty, freckled face handed his money over and made off with his treasure.

Routine, Greg thought grimly. Just settle into the routine, and you stop thinking, stop aching, stop dying inside.

The same persistent two dollar bid finally got through to him. He shot a long, hard glance at the bidder. He was too thin for his height, wearing a faded flannel shirt so carefully pressed that even the frayed threads at the collar lay in a neat line. And his thick red hair had been hand trimmed, judging from the uneven, wind-burned area that lay below the white, freshly uncovered space around his ears.

But it was his eyes that got you—they were too old, too guarded against inevitable disappointment for a ten-year-old face. Yet a bright, desperate gleam appeared persistently in those eyes, every time the lad called, "Two dollars." For all the world like a half-starved pup, making one last effort to get a bite to eat, yet knowing there was a kick on the way, instead.

Bicycle after bicycle was wheeled to the block and auctioned. The two (Continued on page 59)



# Lessons for living

BY PRESIDENT MARION D. HANKS, OF THE FIRST COUNCIL OF THE SEVENTY

There are a number of varied routes over which one can approach the Book of Mormon. All are interesting and rewarding and rich in their promise of exciting adventures in learning and faith. Consider some of them:

1. *Some individuals find particular satisfaction by coming to the Book of Mormon by way of its historical roots, relating its origin to that of the Holy Bible and how it came to be.* The Bible is, of course, a compilation of sacred records written over a long period of time by prophets who lived on the Eastern Hemisphere. These prophet-historians communicated to their contemporary people the revelations and dealings of God with his children, and they left to the ages their witness of faith in Almighty God, in his loving Fatherhood, in the gospel, and in the divine mission of his Savior Son.

The Book of Mormon is also a compilation of records written over many centuries by prophet-historians who spoke for God and who left to posterity their accounts of God's dealings with his children. The locale of the Book of Mormon story is primarily the Western Hemisphere, the people having originated, however, in the eastern lands. The account of the preservation of the records and of their having come in modern times into the hands of the Prophet Joseph Smith is fascinating and marvelous in light of the nature of the book and of its origins.

2. *There are those who are chiefly attracted to the Book of Mormon through what might be called its external evidences.* Many books have been published to present evidences, viewpoints, and theories about Book of Mormon archaeology, history, geography, and literature. Current research in heretofore untouched fields (*An Approach to the Book of Mormon*, by Dr. Hugh Nibley), and adventures and experiences (*Kon Tiki*, etc.) lend excitement and substance to this approach.

3. *Many become interested in the Book of Mormon and find faith in it through its great theological teachings and the marvelous promise of personal spiritual witness made by Moroni in the last chapter of the book.* The Book of Mormon goes hand in hand with the Bible and adds great strength and understanding to the marvelous eternal truths taught in that Holy Book; for instance, consider the force and meaning added to the account of Christ's baptism in Matthew 3:13-15 by Nephi's explanation of the event in 2 Nephi, chapter 31.

4. With the above and other valid approaches available to the Book of Mormon student or teacher, *there are many who find the most fruitful and satisfying source of faith and testimony in the great "life lessons" to be found in the book.* Wonderful personal direction and inspiration can be found on page after page. For the searcher who reads with an eye to his own needs and experiences, who can apply eternal lessons to his own circumstances, who is observant of life and those around him, the Book of Mormon again and again speaks its inspiration and enlightenment and encouragement.

Such application is, of course, one great reason for reading the scriptures. Nephi explained his extensive use of the writings of Isaiah by saying, "for I did liken all scriptures unto us, that it might be for our profit and learning." (1 Nephi 19:23.) Again, he told his people to listen to the words of Isaiah and "liken them unto yourselves." (*Ibid.*, 19:24.)

*Among the many impressive examples of such opportunities, consider this one from the Book of Mormon.*

During the travels of Lehi and his family and followers after they left Jerusalem, an accident occurred which brought about an unusual result. Nephi broke the bow which he had used to obtain food for the group, and they were without provisions. As



usual in times of difficulty, Laman and Lemuel and the sons of Ishmael immediately began to murmur and cry out against their brother Nephi and against the Lord. Then, astonishingly, even faithful old father Lehi, having endured many trials of faith but suffering now for want of food, complained and "began to murmur against the Lord his God." (*Ibid.*, 16:20.) What followed was a unique demonstration of love and humility and loyalty.

Nephi was a choice young man, a chosen servant of the Lord, and blessed with visions and with visitations from heavenly messengers. He was the logical successor to his father as the leader of the people. He might reasonably have been expected to "take over" at this critical moment when the faith of the others wavered. Many men in similar circumstances in other affairs of life have done so, and many would be quick to do so if the occasion permitted.

Nephi counseled his father and brethren in their faithlessness. Then, having made a new bow and arrow, and taking a sling and stones, he went to his sorrowing father and asked him, "Whither shall I go to obtain food?" (*Ibid.*, 16:23.) Lehi, strengthened and renewed by the confidence and love of his son,

humbly inquired of the Lord and received the answer. Food was obtained. Lehi resumed the leadership of his people and wavered no more to the end of his days.

Nephi could have made his own inquiry of the Lord; his faith was strong. He had successfully hunted the wilderness for food previously. But he loved his father and was willing and wise and loyal enough to do for him the most important thing he could do.

A small incident? Let it be repeated: It is no small thing to restore confidence and faith in a man at a critical point in his life.

It was once said:

"I have believed the best of every man, and find that to believe it makes a good man better, and even a bad man swing his lantern higher."

Another great writer has said this,

"If you treat an individual as he is, he will remain as he is; but if you treat him as if he were what he ought to be and could be, he will become what he ought to be and could be." (Goethe.)

How important to the happiness and wholesomeness of our lives to know such lessons as this and many others which can be learned in the Book of Mormon.

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#### NO LAST FRONTIERS

BY HELEN KIMBALL ORGILL

Dream on, O youth, dream on, nor fear the morrow  
Will bring a hindrance of your firm desires—  
There are no "last frontiers" and those lost chances  
Will come again and you may still aspire.  
Olympian heights, bright vista shine before you—  
Doubt not your strength to scale the rugged peak,

For hidden potencies and needed power  
Will aid you toward the goal that you may seek.  
Dream on, dream on, those hopes and fervid longings  
Are prophets, telling what you may attain.  
Live worthily, and if you are deserving,  
The good of earth, the best will be your gain!

Do not suppose, because it has been spoken concerning the restoration that ye shall be restored from sin to happiness. Behold, I say unto you, wickedness never was happiness. (Alma 41:10.)

But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit, and he shall know and bear record. For because of my Spirit he shall know that these things are true; for it persuadeth men to do good. And whatsoever thing persuadeth men to do good is of me. (Ether 4: 11-12.)

Wherefore, my beloved brethren, if you have not charity, ye are nothing, for charity never faileth. Wherefore, cleave unto charity, which is the greatest of all, for all things must fail— But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him. (Moroni 7:46-47.)

But behold, I say unto you that ye must pray always, and not faint; that ye must not perform any thing unto the Lord save in the first place ye shall pray unto the Father in the name of Christ, that he will consecrate thy performance unto thee, that thy performance may be for the welfare of thy soul. (2 Nephi 32:9.)

Great and marvelous are thy works, O Lord God Almighty! Thy throne is high in the heavens, and thy power, and goodness and mercy are over all the inhabitants of the earth; and, because thou art merciful, thou wilt not suffer those who come unto thee that they shall perish! (1 Nephi 1:14.)

O that thou mightest be like unto this river, continually running into the fountain of all righteousness! . . . O that thou mightest be like unto this valley, firm and steadfast, and immovable in keeping the commandments of the Lord! (1 Nephi 2:9-10.)

I, Nephi, . . . having great desires to know of the mysteries of God, wherefore, I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father. (1 Nephi 2:16.)

And it came to pass that I, Nephi, said unto my father: I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commanded them. (1 Nephi 3:7.)

For he that diligently seeketh shall find; and the mysteries of God shall be unfolded unto them, by the power of the Holy Ghost. (1 Nephi 10:19.)

And blessed are they who shall seek to bring forth my Zion at that day; for they shall have the gift and the power of the Holy Ghost; and if they endure unto the end they shall be lifted up at the last day, and shall be saved in the everlasting kingdom of the Lamb. (1 Nephi 13:37.)

And he gathereth his children from the four quarters of the earth; and he numbereth his sheep, and they know him; and there shall be one fold and one shepherd; and he shall feed his sheep, and in him they shall find pasture. (1 Nephi 22:25.)

Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve



Now I say unto you that ye must repent, and be born again; for the Spirit saith if ye are not born again ye cannot inherit the kingdom of heaven; therefore come and be baptized unto repentance, that ye may be washed from your sins, that ye may have faith on the Lamb of God, who taketh away the sins of the world, who is mighty to save and to cleanse from all unrighteousness. (Alma 7:14.)

Nevertheless they did fast and pray oft, and did wax stronger in their humility, and firmer and firmer in the faith of Christ, unto the filling their souls with joy and consolation, yea, even to the purifying and the sanctification of their hearts, which sanctification cometh because of their yielding their hearts unto God. (Helaman 3:35.)

## QUOTES

*As you read the Book of Mormon during 1961 why not memorize one of your favorite passages each week? Here are some suggestions.*

him according to the commandments which he hath given, it shall be a land of liberty unto them; wherefore, they shall never be brought down into captivity; if so, it shall be because of iniquity; for if iniquity shall abound cursed shall be the land for their sakes, but unto the righteous it shall be blessed forever. (2 Nephi 1:7.)

Awake, my sons; put on the armor of righteousness. Shake off the chains with which ye are bound, and come forth out of obscurity, and arise from the dust. (2 Nephi 1:23.)

Adam fell that men might be; and men are, that they might have joy. (2 Nephi 2:25.)

Awake, my soul! No longer droop in sin. Rejoice, O my heart, and give place no more for the enemy of my soul.

Do not anger again because of mine enemies. Do not slacken my strength because of mine afflictions. Rejoice, O my heart, and cry unto the Lord, and say: O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of my salvation. (2 Nephi 4:28-30.)

But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. (2 Nephi 9:27-28.)

Remember, to be carnally-minded is death, and to be spiritually-minded is life eternal. (2 Nephi 9:39.)

And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles.

And I will fortify this land against all other nations.

And he that fighteth against Zion shall perish, saith God. (2 Nephi 10:11-13.)

Little children cannot repent; wherefore, it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in him because of his mercy. (Moroni 8:19.)

And behold, I tell you these things that ye may learn wisdom; that ye may learn that when ye are in the service of your fellow beings ye are only in the service of your God. (Mosiah 2:17.)

Wherefore, brethren, seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works. (Jacob 4:10.)

And whoso receiveth this record, and shall not condemn it because of the imperfections which are in it, the same shall know of greater things than these. (Mormon 8:12.)

... others will he pacify, and lull them away into carnal security, that they will say: All is well in Zion; yea, Zion prospereth, all is well—and thus the devil cheateth their souls, and leadeth them away carefully down to hell. (2 Nephi 28:21.)

For behold, thus saith the Lord God: I will give unto the children of men line upon line, precept upon precept, here a little and there a little; and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and from them that shall say, We have enough, from them shall be taken away even that which they have. (2 Nephi 28:30.)

Wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written. (2 Nephi 29:10.)

And now, if the Lamb of God, he being holy, should have need to be baptized by water, to fulfill all righteousness, O then, how much more need have we, being unholy, to be baptized, yea, even by water! (2 Nephi 31:5.)

And ye shall also forgive one another your trespasses; for verily I say unto you, he that forgiveth not his neighbor's trespasses when he says that he repents, the same hath brought himself under condemnation. (Mosiah 26:31.)

Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now I do know of myself that they are true; for the Lord God hath made them manifest unto me by his Holy Spirit; and this is the spirit of revelation which is in me. (Alma 5:46.)

And now I would that ye should be humble, and be submissive and gentle; easy to be entreated; full of patience and long-suffering; being temperate in all things; being diligent in keeping the commandments of God at all times; asking for whatsoever things ye stand in need, both spiritual and temporal; always returning thanks unto God for whatsoever things ye do receive. (Alma 7:23.)



# *Their "Good Deed for the Day"*

BY OMER A. KEARNEY

As we left Montreal in the big plane, we were soon high up in the sky. Far below us we could see a thick, fleecy blanket of clouds.

"Just think," I said to my wife. "Those folks on the ground below consider this a cloudy day. They don't know that up here there isn't a cloud in this blue sky." Life is sometimes like that. The clouds of circumstance seem to cover everything, but we should realize that far and beyond our sight the sky is always clear and blue.

Not long after that we began to see mountains of beautiful clouds nearby, and a little later we heard the captain say, "We have been compelled to change our course in order to avoid some bad weather. We will be about twenty-five minutes late in getting into Toronto." I didn't mind if the captain changed his course, if it meant protecting our safety. Just then, we hit the edge of the storm. Outside we could see the driving rain as the plane began to pitch a bit.

I glanced across the aisle and noticed a young woman passenger. She was sitting with her hands tightly clenched and just then she looked up and rolled her eyes significantly. I noticed the stewardess sitting a couple of seats ahead, and she was chatting as if everything was normal.

I am not very brave, but I thought to myself—I trust the captain, and until that stewardess stops smiling, I'll string along with them. It wasn't five minutes until we were out in the blue again. Then I began thinking about my connection in Chicago. I realized I might miss my plane west from there.

I asked the stewardess if she thought we would be that late in Chicago. She checked with the captain, and he said we would be that late or possibly later as we were hitting headwinds.

"Well," said my wife, "Let's not worry. There is always another plane later, of that I am sure." She was right and I did relax, but I determined to try for flight 207 if I could make it.

Presently the stewardess came along again. "We will be quite late," she said. "But the captain said we can arrange to get you and your wife off the plane first. Then, you rush right to the local ticket agent and have him phone the Plane 207 and tell them you are on your way." I knew that I would have to get my baggage and re-check it, then get a taxi, and get around to the other station.

I don't believe the propellers had stopped whirling as my wife and I were bustling down the ramp. We

are both long past the time of life when we would qualify for a footrace, but we must have done pretty well as we sped into the station.

Meantime another passenger, with the same object in mind, had joined us and was matching us stride for stride. We both started talking to the ticket agent at once urging him to phone. He was doubtful and kept shaking his head, but I had him point out the spot where we would get our baggage.

When I reached that point, my path was suddenly blocked by a redcap. His face peered earnestly into mine as he asked, "Are you in a hurry for your baggage, Mister?" "Right," I said. Reaching out his hand, he said, "Give me your baggage checks. I'll get them quick." I tried to describe them as he faded away in the distance.

In almost no time, I saw him come steaming back into the station swinging those two bags like pendulums. "You want a taxi?" he shouted. "Sure do," said I. At that, he stepped right out into the street, stuck a couple fingers in his mouth, and then came such a screeching whistle as fairly shook the station. The taxi driver, a half block away, might have been sound asleep but if he was, that whistle woke him up. My friend gave him a violent gesture that certainly meant, "Get up here, pronto!" And he did.

As we and our baggage rolled into the taxi, our other passenger friend came storming up and asked if he could ride with us. I said, "Jump in. Our driver is a man by the name of Barney Oldfield, I think, and he knows how to drive."

My confidence was not misplaced. "Barney" squeezed through that traffic as if he were threading needles. Suddenly, and none too soon, the sign showed up and we piled out. From nowhere, another redcap grabbed our bags and rushed us to the proper counter. We were checked in, pushed out gate two, and we ran across the apron—to the finish line at the base of the ramp onto the plane.

"Great guns," I said to my wife, as the propellers began to spin, "what wonderful people. It really didn't make any difference to them whether we missed our plane, but they all seemed to make it their own special problem."

"Well," my wife replied, "those dollar bills you were waving around might have helped some."

"Of course not," I said. "Those were not dollar bills. They were thank you notes, and I hope they got the message. It's a wonderful world."

# *I sold the car and took to my feet*

BY JULIA COOLEY ALTROCCHI

When my husband died, a study of my budget revealed that I could keep the car and live dangerously close to the margin or dispense with the car and all its attendant expenses and have a more comfortable margin. My children were married. I lived alone, except for some university graduate students in the two extra bedrooms. I sold the car and took to my feet! It was the wisest move I ever made.

I live in a new world, free, healthy, happy, triumphant. A surplus of money every month! A surplus of energy every day! A lost art recovered, the art of walking. No worries! No ulcers! No leg-cramps! No repairs for any collapsing machine, automotive or human!

If I desperately need transportation, there are busses or friends. I've become an intermittent "busser," (not in the Elizabethan sense). But, whenever I possibly can, I *walk*.

I find that my car-dependent friends can't walk with me for two blocks without leaning against lamp posts, gasping for breath, and clutching at their ankles. I therefore walk alone and love it.

Ours is definitely a vehicular culture. In New York recently, just before taking off on a European trip that dispensing with a car had afforded me, I happened to ask a pedestrian at Fifth Avenue and 102nd Street how far it was to the Museum of the City of New York.

"The Museum? Wait! I'll call that cab for you. It's two blocks up the Avenue—at 104th."

"Thanks, but when I'm unable to walk two blocks, I'll have two or three feet in the grave."

In New York, the following day, after studying old maps and lithographs at the museum, I walked all over lower Manhattan, discovering the old city as no

cab or bus would have allowed me to do, staring up at the lintels and cornices of earlier buildings, slowly, delightingly, reconstructing, as I went, the levels of the earlier life. The old Dutch city came alive at the Bowling Green, the Battery, Maiden Lane (where the Dutch girls walked with their lovers), and the site of the ancient cross wall (Wall Street). The American Revolution and George Washington became vivid among the old churches, Trinity, and St. Paul's, and Fraunce's Tavern.

And all along the way the sights and sounds and smells of today could be sensed as only walkers can receive such impacts. Unforgettable was the vignette, for instance, under the shadow of the tall buildings of Wall Street, on that empty Sunday morning, and a dilapidated old man in a long, time-greened coat, taking the lid off a street-corner trash-can and grubbing around for a crust of bread.

Speed may spread the landscape, but it blurs the detail. Walking restores the poignancy of detail.

I walked half the circuit of Paris in a single day, seeing and sensing and feeling more than I had ever experienced before in many days of driving around it in bygone times with my husband. Rome similarly yielded up its treasures on wonderful, loitering walks.

Ireland can be satisfactorily seen in no other way except by walking.

"Oh," exclaimed a richly-vehicled friend to me, "why go to Ireland? There's nothing to see but green fields and little thatched cottages."

Back in my own country now, I walk the streets of my high hill town of Berkeley, California, and get to know my neighbors better, their lovely houses and their gardens and the unparalleled views between the houses. I come to a halt with wonder, looking at these extraordinary panels of San Francisco Bay, the towered city, the two great bridges, the purple hills, the Golden Gate, the ship-studded ocean.

And how I breathe in vigor and joy and health! Car-drivers are slow, dull breathers. Walkers are deep-lunged, vigorous, vividly-sensing, totally alive. (I am sixty-six and feel twenty-six!)

It is only by surrendering a car and all its contingent expenses and problems that many of us can hope to have a little extra money in the purse. Two or three years of saving running-expenses of a car yields enough money for a second-class ticket to Europe and return.



# The Era of Youth

Marion D. Hanks, Editor;  
Elaine Cannon, Associate Editor

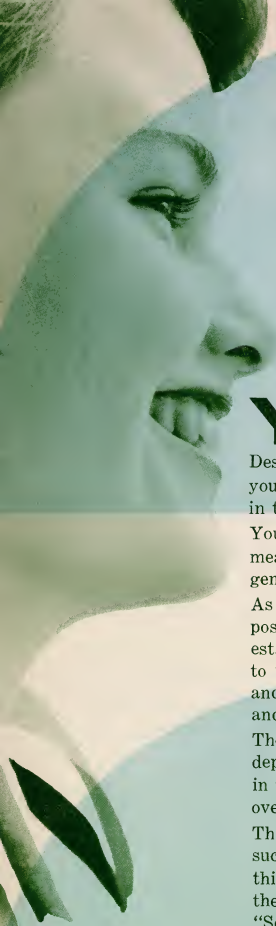
JANUARY 1961

*In this Issue . . .*

**LOOKING AHEAD**

PLANNING FOR THE  
BEST **12** MONTHS  
OF YOUR LIFE  
...THE YEAR AHEAD

DAVID CARLSON, GARDEN GROVE  
SECOND WARD, SANTA ANA STAKE,  
CALIFORNIA. PHOTO ROBERT PERINE



**Y**OUTH throughout the ages has sought great meaning and adventure in life. Despite modern comfort and ease, I am convinced this is still the case. I believe you want to give yourselves to great causes and feel the thrill of great risk in their achievement.

You are fortunate because the future opportunity for achievement and meaningful service is so tremendous it dwarfs anything faced by earlier generations.

As a result of our nation's founders and our church's pioneers, you possess the key to unlocking the future for all men. Our forefathers established a nation and our grandparents conquered the physical hardships to make the mountainous desert blossom, but your lot is to spread freedom and justice around the world and quicken the arid regions in the hearts and souls of men.

The nation has been physically settled, the nation has endured, but its future depends on solving spiritual, political, economic, social and cultural deserts in the minds and institutions of men. This is infinitely more difficult than overcoming physical hardships.

The Lord has given you the tools for this purpose and the formula for success. It reads: "Search diligently, pray always, and be believing, and all things shall work together for your good, if ye walk uprightly and remember the covenant wherewith ye have covenanted one with another." (D&C 90:24.) "Search diligently" means work hard. Prepare. I have found success results when preparation meets opportunity.

"Pray always" is not for the lazy. Those pray most who, having done their all, are determined not to be defeated. Prayer and fasting have enabled me to make the right decision in every crucial point in my life. "Be believing" means to have faith in your preparation and your decisions. Be positive. There is no insurmountable barrier to those with confidence in their convictions.

The world's future depends on your giving to the world the principles that founded the nation and enabled our ancestors to conquer the deserts. Yours is to be the most decisive age of all. Through preparation, faith, courage, and persistence, make it the greatest!

BY GEORGE ROMNEY

PHOTO: MAX THARPE



George Romney, President of the Detroit Stake of the Church of Jesus Christ of Latter-day Saints, is President of American Motors Company and one of the nation's best-known and most successful business leaders. A missionary for the Church in his youth, President Romney has always kept his life centered in gospel principles and church activities as he has pioneered in his chosen field and has earned the esteem of people everywhere for his vision and courage and integrity.



What are your desires and ambitions for the bright new year—and all the others ahead. How will you go about realizing them? Better than most men, President George Albert Smith, eighth President of the Church, won the love and respect of his fellow men—in and out of the Church. President Smith based his successful life of service to God and men on a few simple principles. We would like you to share them.

**I** WOULD be a friend to the friendless and find joy in ministering to the needs of the poor.

"I would visit the sick and afflicted and inspire in them a desire for faith to be healed.

"I would teach the truth to the understanding and blessing of all mankind.

"I would seek out the erring one and try to win him back to a righteous and a happy life.

"I would not seek to force people to live up to my ideals, but rather love them into doing the thing that is right.

"I would live with the masses and help to solve their problems that their earth life may be happy.

"I would avoid the publicity of high positions and discourage the flattery of thoughtless friends.

"I would not knowingly wound the feeling of any, not even one who may have wronged me, but would seek to do him good and make him my friend.

"I would overcome the tendency to selfishness and jealousy and rejoice in the success of all the children of my Heavenly Father.

"I would not be an enemy to any living soul.

"Knowing that the Redeemer of mankind has offered to the world the only plan that will fully develop us and make us really happy here and hereafter, I feel it not only a duty but a blessed privilege to disseminate this truth."

PHOTO: HAYES, MONKMEYER





**Y**OU CAN'T stay up with the owls and fly with the eagles." The validity of this old proverb is vividly illustrated by the great number of athletes who have failed to fulfill their potential or have shortened their careers because of dissipation of one sort or another.

Although my name may not (and I'm sure it won't) ever be placed with the great names of baseball, I attribute what success I've enjoyed to the fact that I do not handicap myself with the harmful effects of tobacco and alcohol. Playing professional baseball is a very demanding task, and a player owes it to himself and to his teammates to stay in the best possible condition. I am determined not to be like scores of other players who did have the tools to be successful in the big time but threw them away because they couldn't stay away from alcohol and the so-called "good times."

My career in baseball has been a Cinderella story. I was born on a farm near the small town of Meridian, Idaho, in a large family with meager means. Now I find myself staying in the best hotels, meeting people of importance as far as society is concerned. Yet, because of my background and beliefs, I know these are not the really important things. We should put the


Church and the gospel above all else. So, as the years have passed, my testimony has grown, as many avenues of opportunity to serve and progress have opened up.

I stay close to my family and the Church. Baseball has given me many opportunities to preach the gospel. Looking back on my life, I can thank many people who helped prepare me for success by giving their time in helping direct my energies in the right direction. So now I place the truly important things first in my life.

I've never been ashamed of the gospel or of adhering to its teaching as I realize it's because of them that I have just enjoyed my greatest year in baseball.

My father used to tell me, "Son, always put first things first, and the Lord will bless you." **BY VERNON LAW**

PHOTO: LORIN WIGGINS



Vernon Law climaxed his greatest year in baseball by winning the Cy Young Memorial Award as the outstanding pitcher in the major leagues in 1960. A 20-game winner for Pittsburgh during the regular season, Vern pitched in three games for the Pirates in leading them to victory in the World Series. He was credited with winning two of his team's four wins and left the game with the Pirates leading 4-1 in his third appearance. Vernon Law is an elder and a faithful Latter-day Saint. Many articles have appeared nationally lauding his character and wholesomeness and pointing up his devoted activity in the Church and his adherence to Church standards. He and his fine family have been ambassadors and exemplars of the highest order for the Church and its principles and way of life.

**B**E CHOOSE," says teen Janie Black from Ontario Second Ward, Mt. Rubidoux Stake in Southern California. "Choose as your friends those with high ideals, and never feel you have to follow the crowd." Janie, 16, and sister Jeanne, 22, ought to know all about how to be successful and about careers, for they've already won worldwide acclaim singing on the Capitol Record label. Listen to Janie and Jeanne harmonize on "Journey of Love" or Jeanne sing her latest record release, "Lisa." Where did they start vocalizing? You guessed it . . . at Church of course. The opportunities grew . . . Jeanne has been a happy repeater on the Dick Clark show, and both girls have toured the nation. Jeanne just recently returned from an engagement at the Michigan State Fair. Father-Man-ager Marv Black says, "We

always attend our church meetings. It's even more important when you're in show business to maintain the proper balance." There is more than attending, though. Jeanne is activity counselor in the YWMIA, and Janie is a chorister as well as president of her Sunday School class. As for hobbies and favorites, Jeanne is a bookworm and loves chocolate-covered grahams; Janie goes for pizza and (pardon the expression) *boiz*, lots of them!

As parting advice to you success seekers, here's Jeanne's three-step plan: 1. Decide what you believe. 2. Live it. 3. Things will come your way. Opportunities come to those who stand up for their convictions.

Janie Black, 16, and sister Jeanne, 22, Capitol Recording artists sit at the family organ which accompanied their pioneer predecessors across the plains.

BY ROBERT PERINE  
PHOTO BY AUTHOR







PHOTO. MAX THARPE

THE  
WOMAN  
WHO  
LOVES  
THE  
CRAB





BY ELAINE CANNON

**T**IME was when star-gazing was big business. The ancients believed that the position of the stars determined one's fate. They also believed the world was flat!

But times have changed, and nowadays almost everybody agrees that it's not the viewers but the doers who make dreams a reality and give meaning to the future.

And though ancient superstitions may be fascinating to consider, forecasting one's future by zodiac symbols is strictly for the birds. There is value in hitching one's proverbial wagon to yonder star and trudging upward—to setting one's goal and striving to reach it. There is wisdom in eyeing the months and years ahead in terms of what to be prepared

for, what to guard against, what to capitalize on.

Let the months be meaningful to you as a series of goal posts; marking places of accomplishment; star-steps to the bright, shining one you're so eager to be.

From January to December take on one challenge at a time. Do some soul-searching, some star-gazing of your own. Determine to broaden your sphere; prepare for your opportunities; think creatively; do good deeds; focus on fun in a versatile way; recharge your batteries with loftier thoughts, better reading, finer experiences; organize your life; strengthen your will; improve your appearance and personality; and don't underestimate your own power to make your own predictions come true.



PHOTO: BOB TAYLOR

## BE A SOMEBODY

"What does it mean to be a somebody?" This question had flooded Sharon's mind as she walked slowly home from school. Brother White, the seminary teacher, had challenged the class with the question, and asked them to think deeply about it and come prepared Monday morning for discussion. "Jane, will probably know exactly what to say, since she is the most popular girl in school," thought Sharon. "But what will I say? I'm just Sharon Greene. I can't do anything special, and I'm certainly not like Jane."

Sharon turned up the walk. A gentle breeze seemed to whisper softly in her ear. "Take a deep breath, stand up! Feel alive! Look around you. Look to the mountains, rising tall and majestic in the distance; hear all the happy sounds of the earth—all is yours. Live. Live!"

Just as she was about to enter the hallway, Sharon stopped, turned, and gazed at those mountains about which the breeze had whispered to her. It was as if she had seen them for the first time, rugged and mighty-looking. Suddenly she became more conscious of the other things around her.

Lightly Sharon turned and stepped into the house. She knew what she would tell Brother White on the following Monday morning.

Monday morning came, and the discussion began. It proceeded very well and was lively and interesting. When there were only a few minutes remaining, Brother White called on Sharon to give her ideas to the class. Her heart was thumping loudly as she stood by her desk and began to speak.

"What does it mean to be somebody? It is not position, beauty, power, wealth, or fame that leave an impression on men. It is the value of the soul which really counts. What value do you place on your soul? The way you think, live, and act show what you think of your soul. We cannot be somebody unless we keep the commandments of God. We must be forgiving, kind, at peace with ourselves, helpful, eager to gain knowledge, and eager to serve our fellow men. I don't mean that we have to be Puritanical; we can live up to our standards and still have a sense of humor, wit, and gaiety." Sharon paused, then continued, "Look around you every day. Be alert and aware of God's handiwork—his rivers, mountains, sky, trees—everything you have is in reality God's. He gave it to you, and to me, because to him no matter the hour or the place or what we've done, we are somebody."

A great silence filled the room. Brother White returned to his desk, cleared his throat and said, "Before you go, I have another project for you. We won't discuss your discoveries in class. Each of you will record your progress in your faces, thoughts, and actions. Look around you—be aware of God's handiwork—and remember that regardless of race, creed, or class, you are the steward of a soul. Value that soul; value the simple truths around you. Be somebody! Class dismissed."

BY DEANNA B. WHITAKER  
FIRST PRIZE WINNER  
IN THE ERA OF YOUTH  
WRITING CONTEST, AGE 16

Stephen A. Childers was in his first year at West Point when he wrote this letter to his younger brother for his twelfth birthday. A priesthood award winner in the Alton Ward, St. Louis Stake, Stephen is now an elder and has been a teacher and officer in Church auxiliaries. In school he won honors in track and swimming and received awards in science and citizenship. At West Point he has been on the Dean's List and has established swimming records. Pictured below are Stephen and his brother.



Stephen A. Childers

**D**EAR JIM. Happy Birthday! How does it feel to be twelve? If I were home, it would feel painful in a certain spot . . . understand? By the time you get this you will be twelve. This is an important time in your life because you will be able to hold the priesthood now. I wish I could be there when you are ordained. You must always remember that holding the priesthood is a great honor and privilege. You must always be true to it even if you see others who aren't honoring theirs. The office of deacon in the Aaronic Priesthood gives you more power and authority in God's kingdom than do the offices of President of the United States, Prime Minister of Great Britain, and leaders of all the other countries combined. It may be hard to realize, but it does. Don't think the seriousness of the priesthood will make holding it unpleasant, for you will find that the priesthood will give you great opportunities for service. Love of God and service to him, combined with love and service to people is the best road to happiness. You have a wonderful opportunity unfolding before you, make the most of it. Honor and magnify your priesthood. If you are in doubt whether something is right or wrong, ask yourself, "Would Jesus do it?" If he wouldn't, don't you, and you won't be wrong. I hope you have a Happy Birthday. Don't bother your sister too much. Write me and tell me what you are doing.

Your brother, Steve





# UNDERSTANDING YOURSELF

*gives you a head start  
on happiness*



1. Have you ever made a list of your personal assets and liabilities?
2. Do you like what you know about yourself?
3. Are you content spending an occasional evening alone?
4. Can you think of at least three ways your personality could be improved?
5. When a speaker or teacher asks for questions are you willing to participate?
6. Can you shop for clothes successfully alone?
7. Do you usually accomplish what you set out to do . . .  
(finish the assignment, do that household task Mom asked help on) ?
8. Do you have some kind of goal you're working toward now?
9. If you had to, could you manage a household on your own for a short time? (This is for both boys and girls!)
10. Can you laugh at yourself?

The more "yes" answers you have on this little quiz, the firmer your grip on life, the happier you'll be. If you have more than five "no's", get with it! Visit your school counselor, or the library, bone up on ERA of YOUTH tips and make life meaningful.

PHOTO: MAX THARPE

## ARMED SERVICE TIME *"profit or loss"*

The bishop watched from the bus stop as another young man left for his tour of duty in the Army. What kind of life was ahead for him? How would he meet the great variety of temptations and challenges that were to come?

As he pondered, the bishop thought of his own Army experience and the temptations he had faced and conquered. In his case it had been a great time of growth, both socially and spiritually. He had lived the gospel principles, he had met wonderful people and had enjoyed some worthwhile experiences. Now he looked back on his time spent as a progressive period of his life.

As he saw it, there were three specific areas where the men of the Church of Jesus Christ of Latter-day Saints, who have a background quite unlike any other group of men in the Army, must be strong if they are to conquer the problems of Army life.

1) *Proper usage of time.* This is, perhaps, the number one problem of a young man in the service. He comes from a life that is busy and eventful, into a life that is slow moving and restricted. His activities are naturally held in check by the requirements of the Army system. These things bring about, to most G.I.'s, a lot of spare time — both on and off the job. In order to come out ahead his spare time must be used to advantage. The bishop recalled that he had taken a stack of notebook paper and had outlined the Book of Mormon and the M Men Study Course. Many things can be done that will bring added knowledge and be of value to us.

The more this spare-time factor is controlled the closer a young man is to realizing his goal of making the Army service a useful chapter in his life.

2) *Self-control.* The choices that are to be met by a young man in the military are many and varied. Every day some temptation arises, at least until he gets in the habit of rejecting forms of evil. As he does this, the problem is mitigated. The language problem is an excellent example. We have all heard that "as a man thinketh (and speaketh) so is he." It is a real challenge to Latter-day Saints to abstain from foul language. It is heard every waking hour, and as the service-man controls his own tongue, he has a feeling of self-mastery and success.

3) *Proper choice of associates.* The young man who leaves home has heard all his life the importance of choosing good companions. Nowhere is it more important than in the Armed Forces. There are all kinds of people to associate with and his choice here can make a difference all the rest of his life.

If there are no suitable companions available, then it is better to be alone and in good company than with a group and not be able to live with one's self.

As the bishop turned to leave, he was thinking how all of us must face the problem squarely and ask ourselves if a lifetime of happiness here and an eternity in the celestial kingdom is worth living the freedom-saving gospel principles. As we use our time with success we become stronger and more able and willing to face the future with optimism and confidence.

BY SP/4 STEPHEN L. BARRETT

## I'D LIKE TO KNOW

*A number of questions have been received about young members of the church dating nonmembers. The statement on this subject printed below was an entry in the writing contest for the Era of Youth. You will appreciate its thoughtful nature. Read it carefully, THEN GIVE US YOUR OWN VIEWS AND EXPERIENCE ON THE MATTER.*

What's that you're saying? "I'd rather marry outside of the temple than never marry at all!" You know, what you're really saying is, "I'd rather settle for a temporary satisfaction today than continue to work and hope for the eternal joy which I came to earth to obtain."

To me, the only question that can reasonably be asked concerning marriage is this—will I marry in the temple now or later? And this can only be answered—I will marry in the temple when I become worthy and when I find someone with whom I can compatibly build a successful eternal life.

"And this is life eternal, that they might know thee the only true God, . . ." (John 17:3.) With an eternal mate, you and I can make a big step toward knowing God. Only those joined in the bonds of matrimony in his house can fully know him, for only they can have eternal increase and thus become as he is.

Knowing this, can there really be a choice? Our free agency grants that there can be, but what an easy choice it should be to make when we realize its significance not only to our progress but also to that of both our ancestors and descendants.

Did I hear you say something else? "Well, I'm not going to sit home tonight just because he's not LDS or because he is inactive in the Church. Of course I wouldn't marry him (or her), but I don't think it should stop me from dating him." A friend of mine, upon arriving home from a date one night, told me, "Whatever you do, don't even go out with someone that you feel you can't or wouldn't want to marry!" Do you suppose she was just handing out free advice?

You're right, not every date ends in marriage; but practically every marriage does have its beginning in a date! When you consider asking for or accepting a date, do you say to yourself, "Even though I do not now intend to marry this person, is he or she the *type* of person with whom I need have no fear of falling in love"? If you don't, give it some thought. Our Church recreation program gives us a chance to become fairly well acquainted with many persons from whom our dates — and eventually, eternal mates—may be chosen.

Then who should we date? Speaking in general terms, we should date persons with *eternal* goals—those who accept and are conscientiously trying to live *every* principle of the gospel—persons who realize the full impact which the gospel has on their lives and humbly acknowledge this influence. If we haven't found this type of person but are living worthy and constantly praying for it, our Heavenly Father will help us. My testimony of our Heavenly Father's great justice assures me of this.

LOLA COLLEEN JACKSON  
SALT LAKE CITY

## CONVERSATION PIECE

PRIVATE FOOTNOTES . . . to a new calendar:

\*Save some nights for home life with the family.

\*Plan a "cousin's party" and find out how much fun relatives really can be.

\*Take time out to make somebody happy in some tangible way.

\*Live dangerously! Try a new food a week.

\*Make scriptural reading a bedtime ritual.

\*Think up something different to do on dates.

\*Do some tall thinking about the future . . . from here, where?



**GETTING TO KNOW . . .** Kenneth W. Stoffers, Ontario Second Ward, Nyssa Stake, Oregon. He was elected "Student of the Month" both in junior and senior high years. He won a prize at the County Fair for a movable robot and upon high school graduation received the Bausch & Lomb Honorary Science Award. And besides that, he's popular and active in church.

**MUSICAL MISS . . .** Lorraine Davis has been ward organist since age ten, Primary soloist since age 3 and winner in the recent alma mater song contest of the new Taft High School in Woodland Hills, California. She's unusually talented, pretty to look at and never misses when it comes to MIA awards and honors. This we like to hear.



■ It was one of those tiny, old-fashioned hamlets which one sometimes finds almost unbelievably close to the main highway.

The gasoline pump beside the high wooden platform in front of the sleepy-looking general store seemed almost an anachronism, but one which we were overjoyed to see. After leaving the route redinked on our map in an effort to locate the home of an old friend (whom we did not find), we were hopelessly lost and almost out of gas.

Our whole trip had been a series of disappointments: The car had been battered by rain, hail, and mud; we were tired and cross, and to top it all, there had been bad news from home when we had telephoned the previous evening. I drooped dispiritedly on the steering wheel while a scrawny man in faded overalls filled the empty gasoline tank.

"Clean your windshield, lady?" a cheerful voice at my side interrupted my dreary thoughts.

I turned to see a freckle-splitting grin and bright blue eyes under a touse of sandy hair. Their owner, surely not more than ten years old, had to stand on a box to reach the glass, but he scrubbed away industriously and did a fine job. In fact, he wrought a miracle! For suddenly, as we started on our way again, the day was brighter, the air clearer, the rutted roadway easier to see. The whole world seemed to have taken on a new look with the mud and dust and grime washed from our windshield.

It happened long ago. But many times through the passing years I have remembered the incident and wondered why we so often try to negotiate the intricate highway of life with our vision obscured by prejudice, selfishness, or ignorance just as effectively as mud and dust had filmed the windshield that day.

A friend of mine feels abused because her husband has not been as successful in business as some others, and their finances are limited. I think of his never-failing loyalty to her, his kindness, their two fine children, the wonderful health with which both she and her husband are blessed even in middle age, and it is with exasperation, indeed, that I long to suggest to her, "Clean your windshield, lady!"

Recently another woman I know, who has been so badly bitten with the "keeping up with the Joneses" bug that it finally led to the breakup of her marriage, said to me, "One thing I've learned, too late, is that it isn't *what* you have in your home that is important; it's *who* you have there to share it with you."

"At last," I thought, "she is seeing things clearly." And how tragic that, as she said, it was too late! Too long she had looked at life with her vision distorted by social ambitions and envy of others and had failed to see clearly the really important values.

Many of those upon whom we pass harsh judgments,

## *Clean your windshield lady?*

BY NORA COLLINS

that neighbor you think unfriendly, the merchant who seems ungracious to his customers, the fellow in the club who appears so stingy, the old woman up the street who is such a grouch, might look very different if viewed without a smudged outlook. Perhaps the neighbor is only shy, the merchant one of those persons who longs to be genial with others and just cannot. The seemingly stingy club member may be carrying a financial load of helping aged parents or an invalid sister, a load he never mentions. The grouchy old woman could be the victim of great pain and unhappiness. Why not take another and kinder look through a glass that has been wiped sparkling clean?

In times of discouragement, in those periods of heartbreak when life seems almost more than one can bear, even in the struggle to hold onto a wavering religious faith or in the depths of those despondent thoughts which sometimes lead people to self-destruction, it can help, oh, how well I know it can help, to say to oneself, "Time to clean the windshield and get a clearer view." You may be surprised how much brighter things will look.

If you feel discontented in your job, dissatisfied with your home, a little bored with your family, and annoyed by the routine chores and activities which seem sometimes almost to smother you, put your imagination to work.

A columnist once said wisely, "Even the brightest day seems dreary when you are looking out through dirty windows." So, too, even out in the brightness of the day itself, things may look worse than they are because vision is darkened by selfishness, prejudice, envy, boredom, pride, anger, over-ambition, doubt, fear, or any of the other of our human frailties.

Perhaps it will help others, too, as it has me to keep in mind the practical suggestion of a cheerful little country lad. Use plenty of faith for a cleanser, apply vigorously with common sense and determined optimism, and a whole new outlook on life can be the result of those simple, magic words, "Clean your windshield, lady?"

BY RONALD E. SMITH, Ph.D., PORTLAND STATE COLLEGE

Everyone is afraid. Everyone is afraid of a great many things. Most of these fears serve a useful purpose in that they prevent us from getting hurt or killed. No one feels ashamed because he fears a speeding car coming toward him on the highway, or fears a loaded pistol, because these are the kinds of fears everyone has. What disturbs a person most is the realization that he fears things and situations which others seem to face confidently and handle in their stride. Most of us look with envy at the person who bristles with energy, who drives himself from one success to another. We would not be so envious if we realized that such people were often driven by fear. Many people of this sort are constantly haunted by fear of failure. They are afraid to let up and enjoy life. To relax, or try to, is upsetting and uncomfortable. They feel compelled to do *something*, to be continually on the move and on the alert. Surely they

are "successful," but at what price—ulcers, headaches, overworked hearts? How many of us have envied the person whom everyone seems to like, who is the life of every party he attends? But how many of us would continue to envy him if we realized he was afraid of being disliked and afraid of being alone?

It is only fair to say that not all people who are successful, well-liked, and sociable are motivated by fear. Most are successful because they possess ability and are well-liked and sociable because they like other people. Fear can be constructive as well as destructive, but it is fear nonetheless. It is the same kind of fear which drives some to success and others to unhappiness. The difference is only that of source and direction.

The newborn baby is afraid of loud noises and of falling. We know though that as he grows older he becomes afraid of many more things. All these

## HOW TO OVERCOME FEAR!



fears have one thing in common . . . they are *learned*. He learns to fear just as he learns to walk or to read and write. This learning occurs in three ways: by actual experience, by teaching, or by noting the things others fear. Very few of our fears arise from the first source, that of actual experience. Some come from the third source, that of noting the kinds of things others are afraid of. Most of our fears, and particularly those which handicap us as adults, arise from the unwitting or deliberate teaching of others. Unfortunate though it may be, our parents are responsible for the majority of fears which we find so troubling. Don't we all remember the pleas of our parents to "be careful" or to "not do that" because we might get hurt? In their love for us, and their desire to keep us from all harm, our parents often exaggerate the little dangers which we all must face in everyday living. As children we are unable to separate large and small dangers. Our parents' admonitions to "be careful" we are likely to interpret as a sign that we are walking along the brink of disaster.

Contrary though it may seem, we can be taught to be afraid by people who are trying to teach us *not* to be afraid. If we are facing some strange new experience, well wishers might say, "Go ahead, don't be afraid." Does this fill us with confidence? It is not likely to. It is more likely to make us feel that here is something *they* are afraid of, and therefore something *we* should be afraid of. What results? If we go on, we go with two strikes against us. We are afraid.

Psychologists know that once a fear has been established in a person, two things will almost invariably follow: first, it will grow stronger as time passes; and, second, it will become attached to more and more people and situations; for example, if a child fears a stern punishing father, he will learn to fear all persons who are in authority and to fear them even

more than he feared his father.

Most of the unhappiness, dissatisfaction, and discontent which plague people's lives can be traced to the presence of only *three* common fears: fear of social situations, fear of the new and different, and fear of oneself. The use of the word *common* is a deliberate one, and its meaning is clear: the person who is afraid has lots and lots of company. What can be done to overcome them? Let us see.

### *Fear of Social Situations*

This is the most common fear of all. The world is full of men and women who are afraid to meet new people, to attempt to carry on a conversation in a social gathering, to give a speech, to ask for a raise, or to propose. Why should this fear be? Think back to the days when you were told, "behave yourself," "don't try and be smart when company is here," "don't be forward," "children should be seen and not heard," etc. To misbehave, to be a "smart aleck," to be heard rather than seen was to invite parental displeasure and subsequent punishment. We became afraid to speak up, to voice our opinions, and to join in. Again, as children we were unable to understand why our opinions *should* not be voiced in gatherings of adults, only that we *must* not voice them. Add to this the passage of time, and the tendency for fears to grow and become attached to more things, and the reasons for our discomfort in the presence of others becomes apparent.

If this type of fear is one which bothers you, take heart in the realization that most of the people you meet in social gatherings feel exactly the same way you feel. They have had the same kind of do's and don'ts directed toward them as children as you did. Always remember that they find it as difficult to be easy in your presence (Continued on page 40)

*What disturbs  
you most is  
the realization that  
you fear  
things and situations which others  
seem to face  
confidently*



The Latter-day Saints were given "modern scriptures" in order that more about the plan of God for his children might be known and better understood. This is a great blessing, but it must also be understood that all have been commanded by the Lord to search and study them—to know these scriptures. How ungrateful is the Latter-day Saint who does not use the scriptures—who does not know them! More emphatically, how slothful is the Latter-day Saint teacher who fails to search the scriptures in diligence and endeavor beyond the bare stint of requirement. President William E. Berrett, vice administrator of the Unified Church School System in charge of seminaries and institutes of religion, in a recent article made this point most emphatic in these words:

"We are in need of great scholarship, especially in the spiritual fields. First, of course, we need to study the scriptures so that we can correlate one with the other.

"Do you know your scripture? I fear that not all do. . . .

"How can you teach any subject properly without a knowledge of what is available upon a subject. Do you know the truth? . . .

"We must have scholarly study of the four standard works of the Church. We have no excuse not to know them. We are expected to know them." (The Improvement Era, May 1960, p. 332.)

Impressed with the seriousness of President Berrett's challenge, the writer desires to call to the attention of the teachers of the Church other counsel the Lord has given regarding this calling. His words are of prime importance above all the understanding of man concerning the subject. Five basic reminders or cautions from the Lord as found in modern scriptures are suggested below. Every teacher in the Church ought to know and respect these admonitions in giving instruction.

1. *All teaching in the Church should be done under the influence of the Holy Ghost.*

This is *the* basic requirement for all teachers no matter where they serve. Only through this divine medium will what is taught enter into the hearts of those who hear. Indeed, those who teach must do so under the influence of the Holy Spirit. Concerning this Nephi said:

"... for when a man speaketh by the power of the Holy Ghost the power of



# Go Ye There- fore and Teach

BY REED C. DURHAM, JR.  
ASSOCIATE DIRECTOR,  
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CONDUCTED BY  
THE UNIFIED  
CHURCH  
SCHOOL  
SYSTEM

the Holy Ghost carrieth it unto the hearts of the children of men.” (2 Nephi 33:1.)  
The Lord has said:

“... Ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit.” (D&C 43:15.)

To make more definite this understanding, the Lord further states:

“And again, the elders, priests and teachers of this church shall teach the principles of my gospel. . . .

“And they shall observe the covenants and church articles to do them, and these shall be their teachings, as they shall be directed by the Spirit.

“And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach.” (*Ibid.*, 42:12-14.)

Teachers in the Church cannot afford to ignore these admonitions.

One of the great weaknesses of other churches in the world—and we must be different from them—was predicted by Nephi of old in these words:

“And they shall contend one with another; and their priests shall contend one with another, and they shall teach with their learning, and deny the Holy Ghost, which giveth utterance.” (2 Nephi 28:4.)

Continuing, Nephi proclaims:

“... in many instances they do err because they are taught by the precepts of men.” (*Ibid.*, 28:14.)

## 2. *The personal lives of teachers in the Church must be exemplary.*

The Lord is not pleased with the teacher whose attitude before his students is: “Do as I say, not as I do.” The scriptures make it clear that the shepherds are to lead his sheep, not drive them. Said Alma the elder to his people upon one occasion:

“And also trust no one to be your teacher nor your minister, except he be a man of God, walking in his ways and keeping his commandments.” (Mosiah 23:14.)

Those within the Church and those without the Church are influenced to follow or go astray through the conduct of their teachers. Consider the following from the Book of Mormon:

“And thus ended the eighth year of the reign of the judges; and the wickedness of the church was a great stumbling-  
(Continued on page 49)

The May, 1960 issue of the *Era* contained an article<sup>1</sup> which has aroused more than ordinary interest and comment; it discussed techniques of and demonstrated the remarkable possibilities in increasing reading speed. The results are truly impressive. I am moved to write this modest caveat, not against this excellent article, but because I feel that an uncritical and unexamined enthusiasm for speed reading can be detrimental. Since reading lies so close to the heart of learning and thinking, and thus is of deep interest to Latter-day Saints, it becomes important to see this technique in proper perspective, to assess its proper function and its limitations.

Since I have read considerable material on increasing reading rate and have listened to people talk about it, I can't help discerning its kinship to our age—to our relentless demand for increased pace in everything, to our tendency to make a fetish of speed. The uncritical enthusiasm for speed reading is too often related to our general tendency to be impressed by quantity: You read faster, you read more; this is taken to be good without any further questions as to quality. This has become clear to me from the number of times people bring the subject up and tell me with awe, "so-and-so is now able to read a novel during his lunch hour, or so-and-so increased from 150 to 800 words a minute." If I were not a

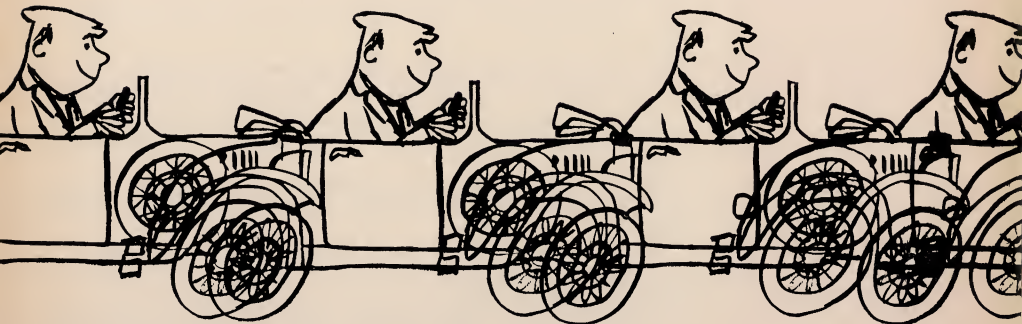
naturally diffident person I would have the courage to remark that any novel which can be read—I mean really read—on a lunch hour is not worth reading in the first place.

What is the purpose and value of speed reading? In my experience with students, I find that it makes a major contribution to those who have difficulty in reading with attention, students who read laboriously and are unable to see connections. For them, sentences and paragraphs fall into disconnected fragments; they fail to grasp a coherent pattern—and reading with a grasp of coherent pattern is certainly the basis for firm comprehension. Increasing the reading rate of these students helps both in fixing their attention and in their ability to read with coherence. An invariably slow reader is a bad reader. A good reader has generally cultivated the ability to read fast.

However, to conclude from this that it is good to read all things at a high rate of speed is a gross error. It seems to me that Sir Francis Bacon had the truth well in hand when he said, "Some books are to be tasted, others to be swallowed, and some few to be chewed and digested." A person can keep himself quite well informed by swallowing rapidly the ephemeral material in newspapers and most magazines. Here is where high-speed reading is a valuable skill. But it is impossible to read with profit those books which are of such a nature and quality as to require slow chewing and digesting: excellent literature and the scriptures.

My wry comment earlier on novels was based on the fact that in my opinion rapid reading of excellent literature is impossible; indeed, it is a contradiction. A person may swallow Dostoyevsky at an astonishing rate, but he cannot claim to have *read* him. There is a space or rhythm in a work which cannot be contradicted any more than a slow movement of a Beethoven symphony can be played at a rapid tempo. In poetry this is so obvious that it hardly needs mentioning. There are scenes and passages in the novels of Dostoyevsky which are dense with

<sup>1</sup>"To Read Fast with Good Comprehension" by Evelyn N. Wood.





thought; they have a reflective pace. Here, the human mind is simply unable to grasp the nuances, the implications of these ideas in a reading which is so rapid that only the surface denotations of the words are apprehended. A rapid reading of James Joyce is perhaps even more absurd in that he chose his words with such deliberation that even their etymological facets sometimes play an important part in meaning—e.g., one fighter's fist is "proposed" under the chin of another, which means "proposed" in the ordinary sense and also in the Latin sense of *proponere*, "to place under." This, granted, is unusually subtle, but it illustrates a principle of creative work which places it beyond the skill of being able to swallow books.

Those readers who have honored me thus far with something slower than swallowing will have sensed that much of the problem turns on what is meant by "reading." Clearly, I don't regard reading as automatically taking place simply because the eye has glimpsed the words and the mind has taken in the general drift — unless the material is of such a nature that this is adequate. Any teacher who has spent an hour with a class examining closely the meaning of a fairly difficult paragraph will emerge with a clear perception of the many levels of meaning in the term "reading." That which students are unable to see or grasp even after "studying" a passage certainly raises doubts as to the all-inclusive virtue of speed per se.

The supreme example of material which is to be chewed and digested is scripture. We are admonished by Moroni to study the Book of Mormon "with a sincere heart, with real intent . . ." (Moroni 10:4.) This, of course, transcends any discussion of reading technique. However, I believe that some observations on technique can be made, while keeping in mind that they are mundane and limited. I found a striking difference between reading the Book of Mormon straight through at a fairly rapid rate and reading it slowly in connection with a study group. The slow, thoughtful reading brings out details and subtle truths which make it

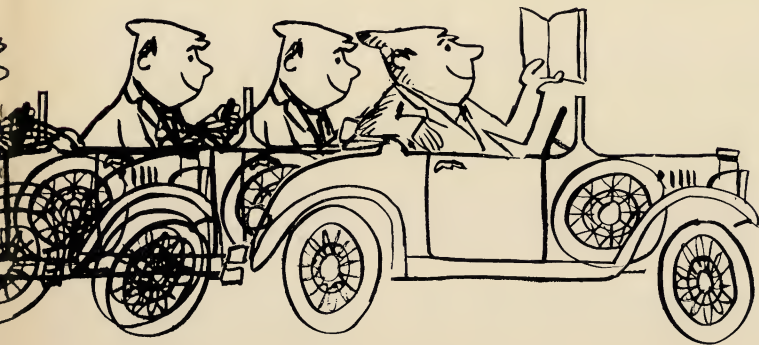
(Continued on page 44)

# SOME THOUGHTS ON READING SPEED

BY WALTER E. BROMAN



*Are we making a fetish of speed? Today's fast pace in living is making relentless demands for speed in everything. Must we learn to read faster to keep up with the pace?*



## How to Overcome Fear

(Continued from page 35)

as you do in theirs. They are as worried about what you think of them as you are about what they think of you. You both are plagued

by the fears of children, but you are no longer children.

The person who feels terribly handicapped by his inability to be at ease around others can use the technique which psychologists call "detoxification" to overcome their fear. Detoxification is the process of getting to know something so well

that it is no longer frightening. You know the old adage "familiarity breeds contempt." It is the same thing. We use this technique every day without knowing we are doing so. Haven't you ever approached a strange dog? You did so slowly and cautiously until you were sure he was friendly, then you patted him on the head, and any fear you might have had of him disappeared. This is "detoxification." How can it be applied to social situations? Next time you are in a group where there are new people make it a point to introduce yourself to one of them. You need not carry on a conversation. The first step, that of introducing yourself is all that is really important. If you can add a remark, something for example like, "I certainly enjoyed the speech you gave at the meeting last night," do it. The first time *will* be difficult, but each time thereafter will be easier. If you are afraid to talk before groups, use the same technique. Determine to say *something* even if it is only a single sentence. Every public speaker who ever lived suffered from "stage fright" at some time in his career. How did he eliminate it? By knowing what he wanted to say and saying it . . . at every opportunity.

### Fear of the New and Different

This fear is more characteristic of middle-aged and elderly people than it is of the young. As we grow older, we dislike more and more things which bring change because change means altering our way of living, accepting new responsibility, or risking something we already have. The admonition to "take things as they are" gives way to the energy and enthusiasm of youth, but time makes this learning appear more and more sensible. How many times have you said to yourself, "I would like to do it but . . ."? The "but" is usually followed by some sort of excuse whereby we try to convince ourselves that we are acting sensibly in *not* doing it. These excuses are only our way of saying we are afraid.

The key to overcoming the fear of the new and different is *knowledge*. We seldom fear that which we thoroughly understand. All of us admire, but few of us envy, the test pilot who takes his plane twenty miles above the earth and flies it at several times the speed of sound.

## "Seed and fruit . . ."

RICHARD L. EVANS



Recently we cited a sentence from Emerson which said, "Cause and effect, means and ends, seed and fruit, cannot be severed; . . ."<sup>1</sup> This suggests another sentence concerning cause and consequence which says, "There is a law, irrevocably decreed . . . upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."<sup>2</sup> Sometimes slowly, sometimes swiftly, but always surely there is evidence of cause and consequence. The fruit is inseparable from the seed—which is its own assurance that nothing earned will ever be unfairly forfeited—that there will be justice in all we should or shouldn't do, in all we do or don't do, in every ultimate accounting. This subject of seed and fruit has another side: the part thought plays in all utterance, in all action. To *think* of something unworthy may not be as wrong as to *do* something unworthy, but the thought does precede the deed, and more earnestly we should be careful what we contemplate and should safeguard every intent, for the deed, the act is somewhat shaped long before the outward evidence, and what has not been held in the heart, in the mind, is less likely to be done as a physical fact. On the positive side there is this to say: Worthy thinking, clean thinking, honest thinking is infinitely more likely to lead to clean and honest action. In one sense, good intentions have been much maligned. There is a place, it is said, that is paved with them. But good intentions are better than bad ones, even when we fail to follow them through. Better to have good ones neglected than bad ones accomplished! And now as to those who are young, as to those who may look to life far to the future, there is this certainty of assurance: that willingness to study, willingness to learn, willingness to work, willingness to keep clean in thought, in act, in utterance, willingness to prepare and to be true to sound principles and purposes, willingness to keep the commandments, brings peace and competence and quietness of conscience. And as to the thoughts we think: Whatever leads to wrong must in itself be wrong. "The fruit is already in the seed"; the consequence is already in the cause, the inner intent comes to outward evidence. We cannot separate a person from what he thinks, from what he has in his heart. "When we obtain any blessing . . . it is by obedience to that . . . [principle] upon which it is predicated. . . ."<sup>2</sup> The "seed and fruit, cannot be severed."<sup>1</sup>

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, October 23, 1960. Copyright 1960.

<sup>1</sup>Emerson, *Compensation*, D&C 130:20-21.

We say, "I don't know how he can do it. I'd be scared to death." Why can *he* do it? Why isn't *he* "scared to death"? The answer is knowledge. He knows his own abilities and the intricate workings of his plane. He has prepared himself for every problem he might have to face. He knows what he needs to do and how to do it. He may be excited, but he is not afraid.

The man who would like to take a new job, perhaps in another city, or who would like to obtain additional education in order to prepare himself for a new occupation, but does neither because he "has a family to consider," or "obligations," is simply afraid to try. Let us take for example the man who wants training or education in order to get out of the dead-end job he now has, but who feels he has to stay where he is because he has a wife and family to support. With a little investigation and inquiry he would find that schools and colleges have loan funds for students, scholarships, placement bureaus for finding students part-time jobs; that trade schools have on-the-job training opportunities; and that many employers will pay a promising employee a living wage while he learns his new job.

If you are faced with a chance at something new or different which sounds desirable, but are afraid to take this opportunity, try this technique: line a sheet of paper into two columns. Head one column "for" and the other "against." Then, inquire, investigate, learn. Write down each "for" and each "against" as you learn of them. Then weigh one column against the other. The result may be a new life and profit for you.

### *Fear of Ourselves*

This is the most handicapping of all fears. Its symptoms are feelings of inferiority; feelings that one is not smart enough, or talented enough, or attractive enough. These feelings are again products of our learning during childhood when we were uneducated, and our talents were undeveloped. We saw around us older people who were surprisingly capable (surprising to our child's understanding) of getting what they wanted and doing what they wanted. If we competed with them we failed, and the groundwork of personal inferiority was laid. As time went on,

we entered new activities with the expectancy of failure; and since we expected to fail, we did fail; and each failure served to convince us even more that we were less capable than others.

If feelings of personal inferiority bother you, keep one fact firmly in mind: even if you are only "aver-

age," one person out of every two you meet will be less intelligent, less talented, and less capable in anything you can name, than you are. This is a proven fact, known to every psychologist. Perhaps though, you are convinced that you are below average, and this conviction has prevented you from getting the things

## *What we choose to think...*

RICHARD L. EVANS



Last week we talked of "the seed and the fruit," of cause and consequence in thought and action and utterance, and of the importance of avoiding all untoward intent. This scripture is perhaps most frequently cited on this subject: "For as he thinketh in his heart so is he."<sup>1</sup> Now since thoughts are the forerunners of action, there sometimes comes the question: Where do thoughts come from? How can they be controlled? It may sometimes be assumed that we are not responsible for the thoughts we think, since we cannot say for certain what might be their source. It is true that we little understand the mystery of memory, that we little understand the storing process of the mind, or how to erase impressions made upon the mind. And in idleness, and even in activity, random thoughts may come to immediate remembrance—in a manner for which we cannot account. But it is also true in a positive sense that we can control our thoughts, we can control what we give our attention to. It requires the will, the wanting to, for the mind can surely wander far afield. But we can, if we will, make our minds consider a single subject; and we can, if we will, make our minds turn to another subject—not in vacancy, not in a void or vacuum, but by crowding out unwanted thoughts, by filling the channel with thoughts we want to think. There is an old and trite saying, almost too trite to be quoted, but in principle profoundly true—that an idle mind is the devil's workshop. And even a busy mind can be the devil's workshop if it chooses or consents to concentrate on evil. It has been observed that the measure of a man is what he thinks when he doesn't have to think, what he thinks when he is alone, what he thinks in his idle hours. No one would be so extreme as to say that it is possible never to have a stray or uninvited thought. But certainly we must say that we can choose to think certain things, we can choose to think of certain subjects. Thinking can, in large measure, be controlled, and the more we think of clean, constructive, useful, moral thoughts, the more the mind makes channels that lead to high-minded habits. Our thoughts are the evidence of our plans and purposes, the blueprints of what we propose, and it isn't safe to hold wrong thinking in the heart, it isn't safe to entertain evil. The Lord God gave men the right to choose, the obligation to choose, the ability to choose, and it is the obligation of us all to choose such thoughts as would be safe and wise to follow through. There is no real way of separating ourselves from responsibility from our own thoughts and acts and utterances.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, October 30, 1960. Copyright 1960.

<sup>1</sup>Proverbs 23:7.



you want. Psychologists can determine for sure whether your conviction is real or imaginary. Contact your nearest college or university psychology department for the names of those qualified to help you, or contact your school counselor.

### *A Final Word*

There is no shame in being afraid, the only shame lies in giving in to fear. We are what life has taught us to be, but experience can be a very poor teacher as well as a very good one. As children we learned to fear, as adults we can learn not to fear.

### *Tall Son*

*(Continued from page 19)*

thought, his secret fears were overcome, their meaning revealed under the focus of the final searchlight of surely coming death.

Now, trapped in the mud, he understood that this need to have Bruce grow tall had been a foolish mask for his fear that he could leave Bruce no legacy of loving guidance if he were left totally alone.

When one is left quite alone, when there is no one tall to stand beside, there can be little laughter. And one must stand very tall all by

himself. And now Eric knew that surely he would not be alive to stand tall beside his son.

A faint call slivered through a lull in the wind. Eric glanced in its direction toward the apple trees. Beyond the bank Bruce's head and shoulders were barely visible. A rope looped up and up into the air.

"Go back, Son. Go back!" Eric yelled desperately. "You'll fall in, too!"

But instinctively, Eric lifted his useless hands up through the loop as it descended and tightened under his shoulders.

Eric panicked. If Bruce tried to pull him up, and Eric moved again to free himself, the earth would move again and yank Bruce into equal danger. Frantically Eric started to squirm out of the loop to save Bruce from being pulled down. But as he moved, the mud moved, and the sucking earth and the taut rope seemed to be tearing him in two. Then the earth seemed to fall away, and he stumbled to his feet.

His boots and most of his clothes had been torn off. The wind lashed cold rain against his muddied skin, but there was strange comfort from the rope, still drawn tight, tugging, urging him upward. Instinctively, he had locked the rope against his chest with his arms tight against his body. The still firm urging of the rope assured him that help had come to Bruce.

Eric stumbled forward. Every time his feet slipped crazily on the clay and threatened to sink back into the ooze the rope would hold firm until he found his footing. Every step he progressed toward the bank the slack in the rope was taken up by the strong trunks of the trees.

Finally he scrambled over the torn bank. Panting, half-sobbing, he stared incredulously. Bruce was alone, braced in the branches of the nearest apple tree. From his hands the rope followed a crooked path to Eric's chest.

From his perch Bruce had obviously watched Eric's struggles below, and wound the excess rope around his legs as slack from Eric's upward progress had developed. To lock it against unwinding when Eric had fallen back, Bruce must have cinched his weight between the branches. The effort must have hurt.

Bruce dropped to the ground, they ran toward each other and threw their arms around each other for

## *Control . . . of thought, of action, of utterance . . .*

RICHARD L. EVANS



We should like further to pursue the question of where thoughts come from and how we can control them—for controlling thoughts is essential to controlling all we are ever likely to become, everything we are about to be. And he who persists in saying that he cannot help what he thinks, is in effect saying that he cannot help what he does. And if he cannot help what he thinks or what he does, he obviously could not be trusted under any conceivable circumstances. But fortunately we can control thoughts, because we can choose to think other thoughts, and the obligation for choosing clearly is ours, but it does require will; it does require wanting to; it requires concentration. And this brings us to another side of the subject—the use of the mind for positive purposes. Perhaps we have all been aware of being physically present and mentally absent. No doubt, we have all sat in classrooms or assemblies or been at social functions—apparently present. We were seen; we occupied space; we got credit on a roll book; we sat and looked and seemed to listen—but with the mind far afield. It is little that we learn unless we bring our awareness with us, unless we earnestly give attention, unless we discipline ourselves to think, to remember, to follow through. But we can, if we will, concentrate; we can, if we will, make our minds consider a single subject; and we can, if we want to, make our minds turn to another subject. In school, for example, we can think of chemistry at one period and of calculus at another. We can turn our attention to a particular train of thought at a particular time. And the answer to acquiring knowledge, to developing talent, to improving skills, is to choose to think what we should think, to choose to pursue constructive purposes, and not to be physically present and mentally absent. "What we shall be, we are becoming," says an old proverb. We ought to be what we ought to be, and where we ought to be, and be doing what we ought to be doing, and becoming what we ought to become—and the right to choose and to be responsible for our choice, is a responsibility that the Lord God has given. We need always to understand that we have to control ourselves, our thoughts, our actions, our utterances, and our every intent. What much more is a man except what he is inside himself.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, November 6, 1960. Copyright 1960.

wordless moments. And looking down upon his son, Eric saw about him an apparition of that other pair of shoulders, so familiar and dependable—so slight, but tenacious and self-reliant. His mother had left her legacy—in Bruce.

On Bruce's cheeks bright tears shone, and his voice sounded choked.

"Mom said I had to take care of you, Dad, even if I am not very big. I almost failed."

The lump in Eric's throat burst and shut off all words—as usual—for a moment. Then he forced his voice to behave, to say what was in his heart.

"She left me in good hands, Son. No one could have done better."

And his own tears were freed at last.

Looking into each other's faces, they began to laugh, shakily, then boisterously.

And Eric suddenly had the odd feeling that he stood tall and sure before the world beside his own tall son.

## Your Question

(Continued from page 16)

in ancient times and called upon them to come and bestow upon Peter, James, and John their keys, notwithstanding the fact that he held all the authority whence came the authority given to Moses and Elijah. It was also Moses and Elias (who lived in the days of Abraham) and Elijah who came to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple and again revealed their keys to be exercised in the Dispensation of the Fulness of Times.

It was Moses who held the keys of the gathering of Israel and Elijah who held the keys of the turning of the hearts of the fathers to their children and the hearts of the children to their fathers, lest the Lord come and find the way unprepared.

Not only did these prophets come with their keys, but all of the prophets who held keys from Adam to Peter, James, and John, and John the Baptist also came with their keys and restored them that the Dispensation of the Fulness of Times might be complete preparatory to the coming of the Son of God as King of kings and Lord of lords, to take his place to rule and reign upon the earth according to the promise. (See D&C 128:18-21.)

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and sometimes as a drink along  
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food elements, vitamins and mi-  
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## Some Thoughts on Reading Speed

(Concluded from page 39)

increasingly clear that the book could not possibly be the product of any single mind, let alone a youthful mind: it stands forth as revealed scripture. This perception did not emerge from a rapid reading, which

tends to flatten out the book, giving it a uniform and almost monotonous texture.

Years ago, I read that passage in section 121 of the Doctrine and Covenants which speaks of the priesthood as functioning "only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned . . ." (D&C 121:41.) In later years I had occasion to study histories of the fifteenth and six-

teenth centuries, where I found numerous and striking instances of the priesthood being used for nepotism, for political power, and for the cruelty and inhumanity of the Inquisition. Then, going back to section 121, I felt that I was understanding the passage for the first time. It became strikingly clear that to claim that the priesthood can function in opposition to the laws upon which it is predicated is contrary to reason. I expect that in later years I may be able to read it with even greater insight. At what point can I be said to have *read* the scripture? The ambiguity of the term "reading" is nowhere more striking. It seems clear, though, that quality is the great criterion in reading for understanding, wisdom, and progress.

## PARENTS' NIGHT

BY LULA WALKER

From school he came, all starry-eyed,  
"I'm in a play," he beamed with pride,

His grimy fingers clutching tight  
The precious "part" for Parents' Night.

The curtain's up, and now they're ready.

Please God, help him, and keep me steady!

My forehead fills with beads of sweat  
So scared I am he may forget.

The others' speeches I don't hear,  
But his comes perfect—bell-like clear.

I breathe again! It's over, done.

I focus smiles on everyone

And float on Pink Cloud number nine,

To think a prodigy is mine!

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Highest  
Dividend

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your savings received by the 10th earn from the first

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From the cost-squeezing 2-plow D-10 and D-12, to the dynamic new 4-row D-15, 4-plow D-17, and a new compact crawler, they make your work *power-easy* at lower cost.

Power-boost your income with "Big Stick" and TRACTION BOOSTER system. Get more performance out

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Find out how much more your tractor investment can do this year in a fully equipped tractor — automatic traction, power steering, wheel spacing, live PTO, implement hydraulics — *everything!* Over 50 different models! Ask your Allis-Chalmers dealer to demonstrate these efficient new dollar-makers — ready to roll for you.

### Brand New D-15

Newest yet! The gasoline or diesel D-15 takes 4 rows — over 13 feet — at savings that can make every fourth row a bonus. TRACTION BOOSTER system with Power Director matches traction and power to load... without fuel-wasting dead weight or needless soil compaction. Up to 25 percent more work per gallon of fuel.



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## The Legacy of Freedom

(Continued from page 12)

own times? Beyond the times of our grandchildren? What shall be the environmental structure of freedom, its shield? What is *our* formula for world society?

If we accept the lessons of history, no great state, no state system, is immortal. Rome is gone. The British

Empire, that great imperial scheme of the nineteenth century, has decentralized. The tumult and the shouting dies; the captains and the kings depart. The Commonwealth of Nations survives, it is true—a splendid political achievement. However, without American power to co-operate with the British Commonwealth, where might its various units be? The United Nations seems to be an instrument to sustain the

structure of the nineteenth century nation-state system.

At worst, it could be a holding operation for the past, while Russia "Castroizes" the various members, one at a time—unless we look forward and launch a system of our own design, through the UN, or independently.

The British did not consciously create the United States of America as their twentieth century support. Yet the genius of British institution-building was such that the Anglo-American alliance—the Atlantic alliance—exists in strength. As Asia and Africa emerge mighty forces in the world, where shall the future elements of strength be found? Where are the future colonies of freedom to bring strength to their motherland? How shall the motherland retain vitality, youth, vigor, fecundity?

Two routes seem open to this observer:

1. *Conscious utilization of the scheme built into the Constitution of the United States.* By that I mean the possible expansion, growth, and extension of the Union; of the principle of federal union. We began with thirteen states. By 1912 we had forty-eight when New Mexico and Arizona were admitted to the Union. Today we have fifty. Who shall say that fifty is the magic number ending it all? Is there any reason why fifty should crown the climax any more than thirty, forty, forty-five, or forty-eight? Would it not be wise to begin to consider and contemplate the possibility of the fifty-first state? The fifty-second? The fifty-third? It will be more difficult as time goes on. Different peoples, cultures, may be involved. But this is the great promise of the admission of Hawaii! The thing, in part at least, has been done. Query: Could the seeds of statehood be planted in Cuba, to germinate and grow acceptably, say, fifty years from now? To extend such a possibility may be difficult—now that communist seeds seem to be growing there. But weeds can be pulled to spare a more valued crop, where the occupants of the land so believe.

Some have dreamed of union between Canada and the United States. The cordial relationship now in effect is virtually tantamount to economic and social union, with all such advantages. A status of effective political co-operation has been achieved through military co-operation, with-

## "What we are to be, we are becoming . . ."

RICHARD L. EVANS



We would turn again to a sentence previously cited, which says: "What we are to be, we are becoming."<sup>1</sup> This seems somewhat to coincide with another quoted sentence which says: "I believe . . . we will be judged as we are, for what we are, and

maybe not for what we have been!"<sup>2</sup> When we have done wrong things, when we have thought wrong thoughts, when we have made mistakes, we can well be exceedingly grateful for the great and blessed principle of repentance—because there isn't very much that anyone can do about the past, except to learn from it. But there is much we can do about the present and the future. John Locke said, "... men from their youth . . . let a good part of their lives run uselessly away, . . ."<sup>3</sup> One of the most useless kinds of wasting life away comes with supposing that because we *have* wasted it or *have* misused it, or *have* done something that was unworthy, it is useless to turn toward a right way. Sometimes we may suppose that the pattern is so set that it is useless to try to change. But who is qualified to say when it is useless to change, when it is useless to repent, when it is useless to improve, when it is useless to turn from a wrong way? No man is justified in assuming that there is no further point in repentance; no man is justified in assuming that there is no possibility of improving. Any improvement in any degree, in any circumstance or situation, any turning to the better is all to the good, and there is no point in postponement. Indeed, there is a great fallacy in those who suppose that because they have done some wrong they must resign themselves to wrong. There is no justification ever at any time for anyone to resign himself to wrong. No matter how far a person has persisted on a contrary course, there is no reason why he should continue on such a course one step more or one moment more. The turning back is hard: the remorse that must be felt; the pride that must be set aside, the admitting of mistakes. But there is always good reason for turning from a wrong way. While penalties are always paid for wrong, repentance is the only hope we have—and to cite again this quoted sentence: "I believe . . . we will be judged as we are, for what we are, and maybe not for what we have been!"<sup>2</sup>—and the quicker we begin to be what we ought to be, the better off we are.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, November 13, 1960. Copyright 1960.

<sup>1</sup>Chinese proverb.

<sup>2</sup>Matthew Cowley, *Matthew Cowley Speaks*.

<sup>3</sup>John Locke, *Some Thoughts Concerning Education*.



out the disadvantages of a common central government. To view the absorption of Canada as the fifty-first, fifty-second, fifty-third, fifty-fourth, fifty-fifth, fifty-sixth, fifty-seventh, and other states of the American union is as difficult for Canadians to conceive as it is for Americans to contemplate the merging of the fifty states of the American union with Canada, the several states becoming provinces in the Canadian federal scheme. Such circumstances need not prove to be obstacles over the two-or-three-centuries-long view being urged. However, devices will probably have to be found outside both the Canadian and the American constitutions, as they are known at present, to achieve such a continental union. If Mexico, Cuba, the Central American republics and those in South America are added to the scene—as some have dreamed—the extension of the American federal union becomes more difficult to contemplate. Yet, it would be folly to abandon such a dream. Joseph Smith, in the election of 1844, advocated such a view. This is only an example.

2. *Achievement of outright colonial beach heads for a new generation of institution builders.* Friendships, the cultivation of new allies, independent, in the new lands of Asia and Africa, may not be enough in the long run. Such a task of institution-building seems more formidable than the extension of the American union. Yet, it may deserve our attention in these times if we value the legacy of freedom.

Elder Nathan Eldon Tanner

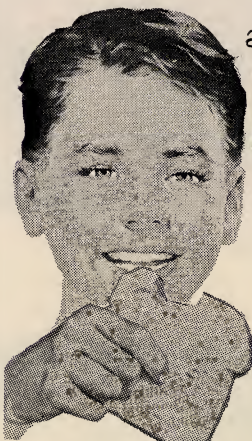
(Continued from page 21)

button to show his support of this great organization. He is a member of the board of governors of the University of Alberta and was awarded the degree of honorary Doctor of Laws at Brigham Young University in 1956.

The success of Elder Tanner's life in the Church and in his own private undertakings is based upon absolute integrity, honesty, and fearlessness. His own philosophy of success is that "Anything that is worth doing is worth doing well." While he

never dreamed that he would be called to serve as Assistant to the Council of the Twelve, his service to the Church has been "... the balance wheel and governor" in his life. Indicative of his humility and attitude toward Church service are those comments made in his first address in his newly appointed position. Humbly, to thousands of assembled conference visitors, he said: "I wish to express my sincere appreciation of the confidence shown

by the General Authorities, President McKay, and those associated with him, in calling one so unprepared to hold such a high office in this Church of Jesus Christ of Latter-day Saints. No one with less ability could be called to this position. ... I wish to say that I love the Lord with all my heart, and I pledge at this time that I will serve him and you [President McKay] with all my might, mind, and strength. ..."



ask 'em--they'll tell you...

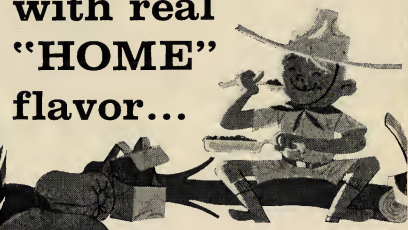
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## Go Ye Therefore and Teach

(Continued from page 37)

block to those who did not belong to the church; and thus the church began to fail in its progress." (Alma 4:10.)

Alma the younger's words to his son impresses this point further: "... for when they saw your conduct they would not believe in my words." (*Ibid.*, 39:11.)

The challenge to teachers to live spotless lives must be accepted if others are to be encouraged to righteous endeavor. The Lord works only through men who, though human, are earnestly striving for this perfection.

In other words, in order to meet the first mentioned requirement of teaching under spiritual influence, this challenge must be successfully overcome.

### 3. Teachers in the Church must make proper preparations.

He who desires to teach must study his subject, ponder it well in order to gain understanding, pray, and even fast, if necessary. The counsel given to Hyrum Smith is surely applicable to all Latter-day Saint teachers:

"Seek not to declare my word, but first seek to obtain my word, and then shall your tongue be loosed. ...

"... study my word which hath gone forth among the children of men, and also study my word which shall come forth among the children of men." (D&C 11:21-22.)

If only teachers would be as diligent in preparing themselves to teach as Alma and his brethren were! Read well this stirring account:

"... Alma did rejoice exceedingly to see his brethren; and what added more to his joy, they were still brethren in the Lord; yea, and they had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

"But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God." (Alma 17:2-3.)

Conversely, Abinadi exclaimed to the false priests:

"Ye have not applied your hearts to understanding; therefore, ye have not been wise. Therefore, what teach ye this people?" (Mosiah 12:27.)

A conscientious teacher wanting to prepare himself well should further read and apply the fourth section of the Doctrine and Covenants.

### 4. Teachers in the Church must teach sound principles of the gospel and not dwell on the mysteries.

A proper attitude concerning this

*Scratch the green rind of a sapling, or wantonly twist it in the soil, and a scarred or crooked oak will tell of the act for centuries to come. So it is with the teachings of youth, which make impressions on the mind and heart that are to last forever.*

Author unknown.

requirement was expressed by Alma to his son Helaman in these words: "Now these mysteries are not yet fully made known unto me; therefore I shall forbear." (Alma 37:11.) Many problems would be averted if teachers would assume this position expressed by Alma.

In a similar way, Alma handled unknown details as he was explaining the principle of resurrection to Corianton. There were parts of the doctrine that Alma did not understand—things that apparently had not been made known to him. Note his attitude in these words:

"Now whether there is more than one time appointed for men to rise it mattereth not; for all do not die at once, and this mattereth not." (*Ibid.*, 40:8.)

An understanding of those religious problems where a lack of divine knowledge prevails "mattereth not." Unanswerable questions are not to be "batted around" in Latter-day Saint classrooms. The Jews, as contemplated by Jacob in the Book of Mormon, were a blind and "stiff-necked people" because "they sought for things they could not understand." The following from his remarks are of particular interest here:

"But behold, the Jews were a stiff-necked people; and they despised the words of plainness, and killed the prophets, and sought for things they could not understand. Wherefore, because of their blindness, which blindness came by looking beyond the mark, they must needs fall; for God hath taken away his plainness from them, and delivered unto them many things which they cannot understand, because they desired it." (Jacob 4:14.)

It is dangerous to look "beyond the mark!"

### 5. Teachers in the Church must teach in such a way that the learner will understand.

Instruction needs to be on the level of the student, and in his language. There must be communication—a "getting through to him." Along with this there is required a proper relationship between student and teacher. Consider the following excerpts from the scriptures:

"For my soul delighteth in plainness; for after this manner doth the Lord God work among the children of men. For the Lord God giveth light unto the understanding; for he speaketh unto men according to their language, unto their understanding." (2 Nephi 31:3.)

"... for behold, my soul delighteth in plainness unto my people, that they may learn." (*Ibid.*, 25:4.)

"Behold, I am God and have spoken it; these commandments are of me, and were given unto my servants in their weakness, after the manner of their language, that they might come to understanding." (D&C 1:24.)

"... And when the priest had imparted unto them the word of God and they all returned again diligently unto their labors, and the priest, not esteeming himself above his hearers, for the preacher was no better than the hearer, neither was the teacher any better than the learner; and thus they were all equal. ..." (Alma 1:26.)

It has been shown what the scriptures aver concerning those who teach the gospel. The writer acknowledges that the means for accomplishing these fundamentals has been left to the reader. However, no further information is really needed. All that is required is that the teacher be guided by five divinely explained principles of teaching.



1485 886  
S. R. AY. BRIG.  
S. FLORIDA



## *Lest We Forget*



This is a short, four-scene drama on the Servicemen's Program. It was written by Richard G. Hiatt of the Union Stake and should be presented in a stake priesthood leadership meeting in each stake.

The stake MIA drama director could be asked to help make it a real, living production.

Allow ample time for casting and rehearsals.

**CAST:** Bishop Wilson; Brother Andrews: The first counselor; Brother Martin: The second counselor; Larry Smith: An LDS serviceman; Sgt. Bronski: A soldier; Cpl. Fulton: A soldier; Pvt. Hanford: A soldier; The voice of Elder White: A Sunday School teacher.

**STAGING:** It is suggested there be two sets: one on each side of the stage. On one set, a desk and three chairs will suffice which will represent the bishop's office. On the other set, a bunk bed could be used, or two or three chairs placed at random which will represent a barracks area. Spotlights should be used rather than stage lights thus enabling the scenes to be changed effectively.

**SETTING:** Larry Smith takes his place alone on the soldier set as Brothers Andrews and Martin and Bishop Wilson take their places on the bishop's office set. Spotlights should be on Larry who is sitting on his bunk, holding open, but not reading, a paperback book. He is dejected, alone, discouraged. A voice is heard over the PA system.

**VOICE:** (Could be that of Elder White) "Lest we forget. . . ." Larry Smith, a young citizen soldier, doing his six month's tour of duty hundreds of miles from home. And while he sits



alone on his bunk, back in his home ward his bishopric are holding their weekly meeting. . . . (*Spotlights flash to the bishop's office set.*)

#### SCENE I

TIME: At 8 pm on a Wednesday evening in July.

SETTING: The bishop's office. Brothers Wilson, Andrews, and Martin are seated around the desk. It is near the close of the weekly bishopric meeting.

WILSON: Very well then, Brother Andrews, you'll take charge of this week's Sacrament meeting?

ANDREWS: Yes, I've asked Brother and Sister Stewart to speak. They've just returned from the BYU. He's been going to school there this year.

WILSON: Do you have any musical numbers?

ANDREWS: Not yet, but I'll get one.

MARTIN: Why not ask Sister Stewart's mother to play an organ solo? That'd keep it in the family.

ANDREWS: That's a good idea. We haven't heard her play something special for a long time.

WILSON: That sounds fine. Now, we've got the farm detail taken care of . . . Oh, Brother Martin, did you ask Sister Evans for a suggestion on filling the vacancy on her Primary board?

MARTIN: Yes, Bishop. She thought perhaps young Elizabeth Foster might be able to do it for the rest of the summer, until she goes away to school, at least.

WILSON: She could. She's very good with children. I'll talk to her this week. If she'll accept the position, that'll take care of all our auxiliary positions.

ANDREWS: At least for a week or so.

MARTIN: Yes. Oh, say, speaking of Elizabeth Foster, I don't see her sitting on the back bench with the Smith boy any more at Sacrament meetings.

ANDREWS: Oh, didn't you know? Larry's in the army now. He left last month—no, I guess it was—golly, it was May, right after school was out. He's in for six months.

MARTIN: You know, in some cases, that six months' program is a good idea. Gives a fellow a chance to get the army over with and not interfere with his education too much.

WILSON: Has anybody heard from Larry since he left?

ANDREWS: Oh, I think the Foster girl hears pretty often. And I saw his mother in the drugstore the

other day. She'd received a letter that morning.

WILSON: How's he getting along?

ANDREWS: Well, she said he was pretty homesick. I guess he's the only LDS boy in his outfit, from what she says.

MARTIN: Oh, he'll get over that homesickness. And one thing about it, he's only in for six months. A fellow can't fall very far away from the Church in just six months.

WILSON: I'll have his mother tell him hello for us next time she writes him. Well, I guess there's no other matter of any importance that can be taken care of this week, so Brother Martin will you offer prayer? (*Brother Martin stands in an attitude of prayer. Spotlights flash to the soldier set.*)

#### SCENE II

TIME: At 7 pm on a Saturday night.

SETTING: An Army barracks. Larry Smith is sitting, staring dejectedly off into space, the paperback book in his hand. Soldiers Bronski, Fulton, and Hanford enter, loudly exuberant.

BRONSKI: You can thank me for that, buddy boy. I put in a good word with the CO or you'd never-a made it.

HANFORD: Boy, the drinks are on you tonight, Corporal Fulton!

FULTON: You betcha, man. I'm settin' 'em up all night!

BRONSKI: Hey, Smitty, goin' with us?

SMITH: Where you going?

BRONSKI: Into town, man. Fulton just made corporal, and he's settin' 'em up. Better come along.

SMITH: Well, I don't know . . .

HANFORD: Oh, for cryin' out loud, Smitty, come on. You ain't been offa this base for three weeks. We've seen all the movies on the base, and I'm tired-a shootin' pool.

BRONSKI: None of that tonight, man. I got me here the most complete selection of phone numbers known to the United States Army.

FULTON: Any redheads?

BRONSKI: Redheads . . . blondes . . . brunettes, real and dyed. Name your choice, and take your pick. Here's a good one for you, Smitty, a real livin' doll. Name's Agnes. (*Continued on page 60*)

# THE PRESIDING BISHOP'S PAGE

## THREEFOLD SCHOOL PROGRAM FOR SENIOR MEMBERS AND WIVES

Schools for senior members of the Aaronic Priesthood have a threefold purpose. They are instituted to teach the fundamental principles of the gospel, to provide men strength to overcome their fears and inhibitions, and to give them incentive and opportunity for Church service. All three of these objectives should enter into the planning and conduct of every such school.

The course of instruction should be carefully planned. Philosophical and controversial lessons have no place in schools for senior members. These men and their wives are hungry for the revealed word of the Lord. They want to know why a restoration of the gospel was needed. They are interested in Joseph Smith and how, through him, the Lord restored the priesthood and the Church in this dispensation. They are anxious to know about prayer and testimony and what the purposes of life are. It is important that well-informed and competent instructors be selected to present the lesson material.

In well-integrated and attended school classes, the will power of each enrolled individual to achieve is greatly enhanced. School association makes it easier to overcome undesirable habits and reach worthy goals. The strength of the group bolsters the strength of each individual in the group. Each member receives support and incentive from the others. The strength of the individual becomes the strength of the group.

To accomplish this advantage requires fellowship on the part of all enrolled group members. They must

overcome their social fears and learn to enjoy one another's association. This should be the conscious objective of the school director. It is accomplished through introductions, assignments, socials, etc.

A person, regardless of his knowledge, cannot be active in the Church until he is given an opportunity for service. The school program must provide for carefully planned assignments well within the ability of the individual to accomplish and enjoy. Never should assignments be allowed to produce failure experiences. For this purpose, the school program should provide for each person enrolled . . . at least one personal interview with his or her bishop.

If these three integral elements are made part of every school, surprising results are bound to follow.

## PROPER ATTITUDE GIVES JOY TO AARONIC PRIESTHOOD ASSIGNMENTS

Every young man who holds the Aaronic Priesthood should be made to realize the joy that is possible through service to God and his fellow man. Whether the service rendered be self initiated or a priesthood or Church assignment, it should be a happy experience in the journey of life. Each Church assignment filled should add immeasurably to one's love for the Church. Each personal service rendered should add to the appreciation for the person or cause served. When one feels the joy of accomplishment in Church activity, his devotion to the Church and God is greatly enhanced.

Too frequently, however, assignments to young Aaronic Priesthood bearers are, if accepted, filled grudgingly. In such cases, little or no satisfaction is experienced for the effort expended. This result is no better than mediocre effort which is the forerunner of failure, misery, and bitterness.

Service for service sake should be the feeling of all who serve. The individual award is the by-product of service rendered. It is a wonderful visual representation of personal accomplishment. It should not, however, be the main objective for Church participation.

When assignments are made to Aaronic Priesthood bearers, it is the responsibility of those making them to give prayerful and careful consideration to the ability of the young men to fill the assignments and to condition them to the proper attitude toward the service to be rendered. Assignments can be wonderfully helpful in keeping young men active in the Church, or they may be tragic experiences that lead to inactivity and even to apostasy. It will depend upon the atmosphere created for the service to be rendered.

#### PERSUASION MORE POWERFUL THAN FORCE IN DEALING WITH SENIOR MEMBERS

Leaders of senior members of the Aaronic Priesthood should develop the art of gentle persuasion in dealing with their group members. It is the art that creates voluntary action induced by desire in preference to action induced by outside pressure or force. It is the ability to plant seeds of self-pressure in the minds of others and nourish them until they become, soon or late, strong desires and overwhelming drives.

The group adviser who thoroughly believes that his message is more important to the senior member and his family than anything else can speak with humility and confidence. He need not be timid nor belligerent to be positive and aggressive. He need not prevaricate or threaten to be effective. Enthu-

siasm properly tempered is far more effective for good than attempted compulsion in any of its many forms.

Force, even for a righteous cause, can have no lasting benefits if it is to rob man of his free agency. Certainly the end cannot justify the means if the means calls for the use of purely devilish devices.

The Lord emphasizes that "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned," (D & C 121:41.)

Pressure tactics are poor substitutes for the development of natural desires. Group advisers would do well to realize that "a man will force himself to go ever so much farther than he will allow anyone else to force him to go."



#### WARD TEACHING SUPPLEMENT

### YOUR MISSIONARY RESPONSIBILITY

"... And he said unto them, Go ye unto all the world, and preach the gospel to every creature.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

With these few words, Jesus launched forth his great universal missionary program that was to take his chosen emissaries to the far-reaching corners of civilization. It was his desire that the "good news" of salvation should authoritatively be preached and come to the ears of all people. It was his hope that those who heard would align themselves with the divine principles taught and take upon them his name.

Prior to this, and during his mortal sojourn on the earth, his disciples had been authorized to do missionary work on a limited basis. Their commission restricted their missionary activities to the children of Israel. These twelve, Jesus sent forth and commanded them saying, "Go not into the way of the Gentiles, and into the city of the Samaritans enter ye not:

"But go rather to the lost sheep of the house of Israel.

"And as ye go, preach, saying, The kingdom of heaven is at hand." (Matt. 10:5-7.)

The challenge has again come in this, the Dispensation of the Fulness of Times. The clarion call of

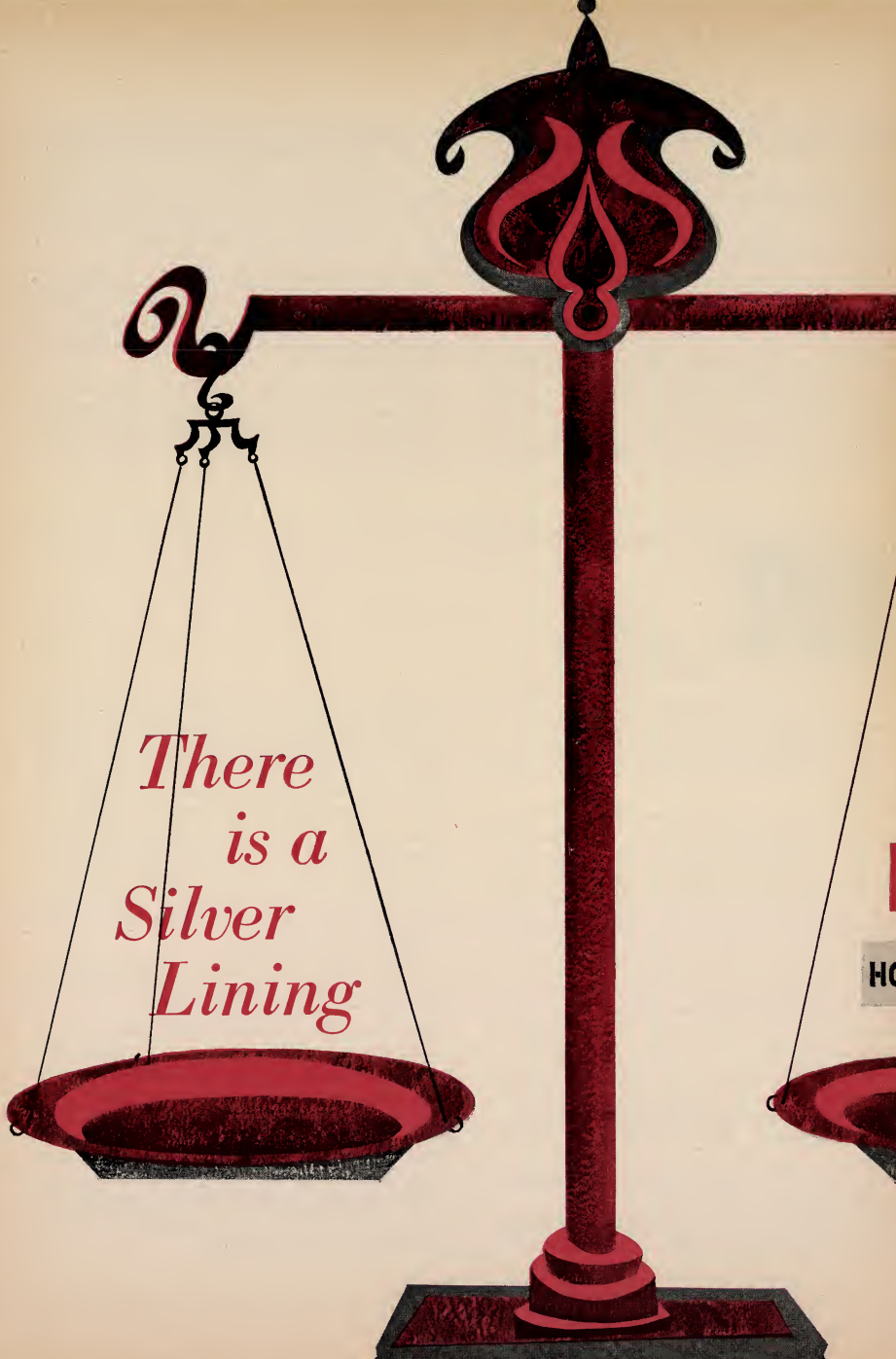
the Savior has again sent missionaries forth in unprecedented numbers to preach the gospel and to minister in the ordinances thereof. Since the restoration of the priesthood and the Church, well over 100,000 especially called missionaries, in addition to the more informal missionary activity of the lay membership of the Church, have left their workbenches, schoolbooks, and offices to spend their full time in the ministry. There are over 7,000 missionaries in the field at the present time and according to present plans the number will soon exceed 12,000 who will be fulfilling the prophecy that—

"... this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Ibid., 24:14.)

Each individual member of the Church has a mission and responsibility. Living an exemplary life, bearing testimony to others, going on formal missions when called, and contributing to the financial and spiritual needs of missionary work is the duty of all members of the Church of Jesus Christ.

The true disciple of Christ is not satisfied with merely trying to live the gospel for himself. He is driven by the inner spirit to divide his blessings with others. He can't help being a missionary at heart. It is a measure of his discipleship.





*There  
is a  
Silver  
Lining*

CL

HOME

EDUCATION



TODAY'S FAMILY  
FLORENCE B. PINNOCK, EDITOR

January—a month of shattered piggy banks, overdrawn checkbooks, and mountains of bills! Where is the silver lining? There must be one somewhere. Could it be in the determination to balance our budgets and to live this coming year, not as the Joneses live but as our earning power dictates? Let's re-evaluate our lives; what is really important? As a family are we spending our money, time, and energy carelessly? Where is the leak? Is it in our twisted thinking, our lack of planning, our lack of family teamwork? It is so easy to go on from day to day the same old way. In other words, it's easier to be an ostrich with our head in the sand than to be a wide-awake person who at the end of each day cares enough about the future to spend some thought on true values.

Let us resolve that next January 1, will not find us in the red, having spent far more than we have earned. The whole family must rally around and make this a joint family resolution or it will be useless. Little Joey, who is five, as well as Mary, seven; Jim, twelve; and Joyce, fifteen, should all sit down with Mother and Dad to work this out together.

Our Church leaders have told us, down through the years, "to keep out of debt." To buy things we cannot pay for is a form of stealing. President Grant at one conference said, "If people known as Latter-day Saints had listened to the advice given from this stand by my predecessor, under the inspiration of the Lord, calling and urging upon the Latter-day Saints not to run in debt, this great depression (1932) would have hurt the Latter-day Saints very, very little." This advice rings just as true today. It is so easy to borrow money and to buy on the installment plan that the whole country is mortgaged. What can one little family do to correct all this? It may sound trite to say, to put one's own household in order, but it is so true. Our world is made up of millions of households. One by one we must get in order.

Prosperity seems to distort our vision. Let us take off our rose-colored glasses and put on our clear lenses and treat money with respect. Teach our children the value of money and, above all, teach them to save. This saving, of course, will have their future in mind. Teach them that money is a means to an end not an end in itself. Teach them to have a deep respect for what money can accomplish. Let them, and parents, too, save toward education, health, missions, and happy homes.

If we reconcile what we spend with what we earn, January nineteen hundred and sixty-two will be the beginning of a happier New Year. If this is the year we will be ourselves and not try to live up to the Joneses, we will choose well. You know there is a real talent in choosing well. Mothers, let another resolution be, to be good choosers. That means you will weigh the value of everything that enters your home, be it a new dress, an appliance, or a sack of flour. The clothes will be of the best design, finest workmanship, and highest quality of material that you can afford. In most cases quality should take the place of quantity. The same applies to appliances. Know the guarantees, possibilities of obtaining extra parts, economy of service. Now as to food, ask this of every dollar spent: that it be

for a wholesome, nourishing, well-balanced growth and energy-giving food. Plan ahead so there will be no waste. Buy a food in its season. Store carefully when there is an excess. Use accurate recipes and carefully prepare your meals so each dish will be its very best. Wholesome food prepared with loving care and served tastefully and with refinement is the right of every family.

Finance and romance rhyme—and also go together. You will find, if you are just starting out in married life or if you are nearing your golden wedding day, that balanced budgets add to romance and happiness. What a happy day when our spending and saving equal our earnings.

Let's talk about some recipes that will help balance the budget. The first thought always is ground beef. It need not be just hamburger patties. Try serving this versatile meat in many different ways. A meat loaf alone may come to the table under a number of disguises. Try baking it in a round pan and serving it in pie-shape wedges or if time is at a premium, and there is not an hour in which to bake a regular meat loaf, divide the meat in half and make twin loaves that bake in half the time. Individual meat loaves are always interesting and delicious. Roll each loaf in fine bread crumbs, cornflake crumbs, cracker crumbs, corn meal, or finely chopped nuts before baking. Muffin tins filled with meat loaf and baked and served with a tomato olive sauce makes a nice variety to this old tune. This sauce is made by adding a small can of chopped olives, one tablespoon of onion flakes, salt, and pepper to a can of condensed tomato soup and ½ cup of water. Mix together and bring to the simmering stage and let simmer for five minutes.

Meat balls are an international favorite. In Italy these little meat balls grace a bowl of spaghetti. In France each meat ball is sometimes molded around a cube of sharp cheese and then French fried. Chili beans spiced up with tomato, onions, and chili powder are good with meat balls. Let me give you two unusual meat ball recipes.

#### *Sweet-Sour Meat Balls*

1 pound of ground beef  
1 cup cracker crumbs

1 egg slightly beaten  
¼ cup evaporated milk  
½ teaspoon onion salt  
½ teaspoon monosodium glutamate  
½ teaspoon pepper  
¼ teaspoon sage

#### *Sauce*

½ cup firmly packed brown sugar  
½ teaspoon dry mustard  
½ cup vinegar  
1 cup hot water  
¼ cup raisins  
¼ teaspoon nutmeg

Mix the meat mixture together and form into tiny meat balls. Brown in a little hot fat. Mix the ingredients for the sauce together and pour over the browned meat balls. Cover and bake for about 30 minutes in a 350 degree F. oven.

#### *Easy Meat Balls*

Form meat balls, put in casserole, and pour one can of condensed onion soup plus ½ can water over uncooked meat balls and bake 45 minutes at 350 F. degrees.

An unusual touch can be added to a budget meal and make it a party. When you serve a soup and salad dinner see to it that you have a very special dessert like this elegant chocolate pie.

#### *Elegant Chocolate Pie*

Beat 2 egg whites until foamy, then add ⅓ teaspoon of cream of tartar, beat until stiff. Gradually beat in ½ cup of sugar and 1 teaspoon vanilla. Beat until very stiff, and mixture stands up in peaks. Grease well a pie pan and put the meringue in and cover the pan entirely way up over the edge. Bake for 55 minutes at 300 degrees F.

#### *Filling*

Melt about 4½ to 5 ounces of cut up almond chocolate bar in a double boiler. Add 3 tablespoons evaporated milk and 1 teaspoon vanilla and blend well. Cool completely, then fold in 1 cup of whipping cream that has been whipped very thick. Put into baked meringue pie shell that is cold. Sprinkle with shavings of milk chocolate and let set in the refrigerator for from five to twelve hours. It can be made overnight for a luncheon, or early in the morning for a dinner.

*Creamed, chipped beef* would be quite ordinary unless you added a little twist like serving it on crisp hot waffles. For added glamor add a cup of diced, peeled avocado to the creamed chipped beef just before taking from the heat. Top each serving with a dash of nutmeg, and you have a dish not only fit for a queen, but for the king and all the little people as well.

*Liver and bacon* cooked crisp and served with a sauce of butter, chopped onion, minced parsley and a few drops of tarragon vinegar and a tablespoon of lemon juice cooked together for a few minutes, brings this everyday nourishing dish up to the gourmet level.

A quick bread or yeast roll always adds glamor to an ordinary supper.

*Johnnycake* made with brown sugar instead of white sugar and baked in a large shallow pan will turn out crispy on top and on the bottom and will be so tasty with almost any meal. Add raisins, currents, dried fruit, or dates to muffins for that added touch. A meal may be as plain as bread, milk, and cheese and still be special if the bread is fresh and delicious, the milk sweet, and the cheese tasty and all served on a clean cloth with refinement.

*Cole Slaw* is just cabbage salad unless you vary the dressing. Try using 1 cup of sour cream, 2 tablespoons honey, 1 teaspoon vinegar, ¼ teaspoon pepper, ½ teaspoon salt, and 1 teaspoon celery seed. Salted peanuts may also be added to the cole slaw for something different.

Try lightly browning fine, dry bread crumbs in butter then seasoning with salt and pepper and paprika and 2 teaspoons of lemon juice to ½ cup of bread crumbs. Mix well and serve over almost any vegetable for that extra touch without adding to your budget.

*Pancakes* can be used for dinner as well as for breakfast. Try them some night with creamed salmon over them and a crisp salad on the side.

For a *quick tuna dish* add ½ cup mayonnaise to 2 cups white sauce and a tiny bit of grated onion. Then add a can of tuna, drained and flaked, and heat. Try serving this over hot baked potato popped open and steaming.

Casseroles can be nutritious, delicious, and easy on the pocketbook.



### Irish Casserole

- 1 can corned beef, chopped
- $\frac{1}{2}$  pound elbow macaroni
- 1 can cream of chicken soup
- 1 cup cheddar cheese, cubed
- $\frac{1}{2}$  cups milk
- 2 tablespoons minced parsley
- 1 medium sized onion chopped fine
- $\frac{1}{4}$  teaspoon pepper
- salt to taste
- 1 cup buttered dry bread crumbs

Cook the macaroni in boiling salted water, drain, and rinse. Combine with all the other ingredients except for the crumbs. Put in a large casserole and top with the buttered crumbs and a sprinkle of grated cheese. Bake in a 350 degree F. oven for about one hour.

### Bean Supper

- 2 cups kidney beans cooked in boiling, salted water until just tender; drain.
- $\frac{1}{2}$  pound of bacon fried crisp, drained, and crumbled

- 1 onion chopped fine and fried in 4 tablespoons of the bacon fat
- $\frac{1}{2}$  cup chili sauce
- 1 teaspoon chili powder
- $\frac{1}{2}$  teaspoon dry mustard
- 3 tablespoons molasses
- 1 number 2 $\frac{1}{2}$  can of tomatoes drained (save juice for soup)
- salt to taste

Mix together all ingredients put in a casserole. Top with 2 tablespoons of catsup. Bake in a 400 degree F. oven for about an hour or until it bubbles.

For a quick high protein dish try this Cottage Skillet.

### Cottage Skillet

- 6 eggs
- $\frac{1}{2}$  teaspoon salt
- $\frac{1}{4}$  teaspoon each of thyme, marjoram, sweet basil, and pepper
- $\frac{1}{4}$  cup creamed cottage cheese
- 2 tablespoons butter

Beat the eggs together with the seasonings, mix in the cottage cheese. Melt the butter in a skillet. Add

the eggs and cook over medium heat, stirring occasionally until eggs are the desired firmness. This is good served with Canadian bacon or bacon strips, vegetable salad, and buttered English muffins.

Stews and budgets seem to go hand in hand, but there is nothing ordinary about this Super Stew but its cost. On a cold winter night what could be more delicious than a huge, steaming stew and feathery light dumplings? Along with it serve hot buttered corn nibbles and a crisp cold slaw, topping the meal off with baked apples and cream.

### Super Stew and Dumplings

- 3 pounds of lean short ribs cut into serving pieces
- $\frac{1}{2}$  cup flour
- 1 tablespoon salt
- $\frac{1}{2}$  teaspoon pepper
- $\frac{1}{2}$  teaspoon paprika
- 2 tablespoons fat
- 5 cups canned tomatoes
- clove of garlic minced
- 1 tablespoon Worcestershire sauce
- 7 carrots, sliced

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- 3 onions, sliced
- 2 medium potatoes, diced
- ½ cup celery—finely sliced

Combine flour, salt, pepper, and paprika, and dredge the ribs in the mixture. Brown in the fat. Add the tomatoes, garlic, and Worcestershire sauce to the meat. Cook for about 1½ hours. Skim off all fat, add the vegetables, and simmer another 45 minutes or until the meat and vegetables are tender. Add more liquid if needed. Taste and season to taste. Drop the dumpling mixture from a tablespoon on top of the bubbling stew. Cover tightly and bring to a boil. Do not lift cover but simmer 15 minutes longer.

#### Dumplings

- 1 cup flour
- 2 teaspoons baking powder
- ¼ cup finely chopped parsley
- ½ teaspoon salt
- ¼ teaspoon sugar
- dash of nutmeg
- ½ cup milk
- 2 tablespoons salad oil

Mix the dry ingredients, add the milk and oil, stirring just till flour is dampened.

cheese cubes, ripe olive slices, garlic croutons, lemon slices, whipped cream with horseradish, frankfurter slices, minced parsley, chopped chives, crushed potato chips.

9. Soup and thimble dumplings. Make biscuit mix dumplings and add a dash of herbs or spices, drop from a teaspoon on top of simmering scotch broth, cover (do not lift lid) and cook for five minutes.

10. Soup nogs. Whip a can of celery, chicken or tomato soup with two eggs, season, chill, serve.

#### WHAT IS THIS TEMPLE OF OUR GOD?

BY MIRLA GREENWOOD THAYNE

Citadel of virtue,  
Palisade of truth,  
Haven for the aged,  
Milestone for youth.

Semaphore to light the way  
By Saints and angels trod,  
Blueprint of eternal life  
And holiness to God.

#### SOUP SURPRISES

1. Hot buttered tomato soup spiced with onion salt, nutmeg, cloves, and cinnamon.
2. Soup for breakfast. Try hot cream of tomato soup in mugs served with scrambled eggs.
3. Soup at bedtime as a nightcap. Try hot consommé or cream of chicken.
4. Soup as a main dish. Serve cream of celery soup to which have been added 2 cups milk, 1 can of cream corn, and cubes of ham.
5. Add a little catsup and crumbled crisp bacon to bean soup.
6. For jiffy onion soup simmer some instant minced onion in canned consommé. Add 1 cup of canned tomatoes and a pinch of basil, and serve topped with grated parmesan cheese.
7. To serve with soup, spread crackers with herb butter. To butter add any one of the following seasonings: oregano, chili powder, caraway seeds, poultry seasoning, onion salt, garlic salt.
8. Garnish soup with popcorn,

11. Use canned soup as sauces. Add ½ cup mayonnaise to 1 can mushroom soup for a fish sauce. Thin with cream or milk and heat.
12. Add tomato soup to stews.
13. Use tomato soup for sauces over meat loaf.
14. Use soups as fillers in casseroles.
15. Use soup as a salad dressing: For a delicious French dressing use:

- 1 can condensed tomato soup
- 1½ tablespoons sugar
- ½ teaspoon pepper
- ½ teaspoon salt
- 1 teaspoon paprika
- 2 teaspoons dry mustard
- 2 tablespoons minced onion
- ½ cup vinegar
- ½ cup salad oil
- dash garlic salt

Combine, chill, and shake well before serving.

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## Something Special from Johnny

(Continued from page 25)

dollar bid was just a hopeless mumble now, a half-defiant refusal to quit in the face of certain defeat. Sooner or later you learned, Greg thought grimly. You learned that no amount of persistence, of effort, of desperation could get you the impossible. You faced up to facts like those hospital doors closing, like the hard, heavy alley bag full of coins that had bought a life.

The last racer was a beauty. Dark blue with generous chrome trimming, it stood sleek and splendid on its kick-stand. "Two dollars," came the familiar bid. But this time it was different. The apology had gone out of it, it rang proud and defiant. Here was a young heart giving everything it had to an impossible dream, for which it felt no shame. Somewhere in the shining future, it proclaimed, somewhere, somehow, a bike like that will be mine.

The bid climbed to eight dollars, though the crowd of eager kids had thinned. Eight dollars, the exact amount in the alley bag. And he'd wondered what he could ever buy with that eight dollars that would represent full value.

"Sold," he snapped. "Sold for ten dollars to the redhead."

Disbelief and astonishment paled the thin sharp face. Cautiously the boy inched forward, licking his wind-roughened lips, his eyes never leaving Greg's set countenance. Wordlessly, he uncured his bony fingers from around the quarters and nickles and dimes that added up to his entire wealth.

Greg dumped the contents of the alley bag beside the little pile of coins on the table and watched, fascinated, as they mingled together. Why, they were the fruits of similar labor, attracted to each other by their common background.

The hesitant chapped hand carressed the shiny chrome for a long, trembling moment. Then, without warning, the boy whirled and flung himself at Greg. His wiry arms wound impulsively about the blue tunic while tears of gratitude stained his pale cheeks.

Automatically, he felt his own arms tighten as he held, once more,

a slender body. The home-trimmed haircut on the bent head blurred through his sympathetic tears for in that sudden, grateful embrace, he knew the exhilaration of an unexpected gift.

Now he knew that he'd love again, be able to give of himself once more—knew that only through giving could he come alive. The knowledge welled somewhere deep within him, as yet a tiny trickle of compassion.

But that trickle would swell to a deluge, for the world was such a lonely place for so many. There would always be someone who needed him. First of all, there was Ellen.

"Thanks, Johnny," he murmured against the frayed collar, "thanks for the real special present."

—

## Elder Theodore M. Burton

(Continued from page 23)

laws: "Whether teaching chemistry or the principles of the gospel, the same fundamental laws apply in the experimental laboratory or in the daily living of gospel ideals, if we follow scrupulously the law we reach desired ends. Failure to follow the laws of science or the laws of God results in disappointment.

"My testimony has been strengthened because in science I was trained to see order. Though fallacies may arise in a scientist's judgment, he must make decisions which are sometimes wrong. In science wrong theories can lead to a discovery of truth by testing those theories. In our religion God gives us infallible truth which we can prove to ourselves by applying it to our lives."

After graduating from West High School in Salt Lake City, the new Assistant to the Twelve attended the University of Utah, where he graduated with a B.A. degree in 1932 and an M.A. degree in 1934. He received his Ph.D. degree from Purdue University in June 1951. He has received recognition as a member of several scholastic fraternities, Phi Lambda Upsilon, Sigma Xi, and Alpha Epsilon Delta, and also served as chairman of the Utah

Section of the American Chemical Society and as a past president of the American Association of University Professors, Utah State University Chapter. Elder Burton, who writes music for pleasure, composed the USU school Alma Mater Hymn.

Prior to his position at the University, he taught chemistry, physics, and mathematics at the Carbon Junior College in Price, Utah. From 1932 to 1934 he was Salt Lake City's assistant city bacteriologist, then he became technical assistant to the United States Treasury attache, US Treasury Department in Vienna, Austria and in Berlin, Germany.

The new General Authority filled a mission to the Swiss-German Mission from 1927 to 1930 during which he was branch president in Bern, Switzerland, and Altona, Germany, and president of the Schleswig-Holstein District. He accepted the mission call with considerable anxiety, being frightened at the thought of living among the then called "Huns." Since he was reared during World War I, he had acquired many preconceived notions about this people which were wrong. He learned many lessons from the German people.

"They are good, strong Latter-day Saints. They are good leaders—a determined people, highly intelligent—and have the blood of Ephraim in their veins. They made a remarkable recovery after the second world war. If we refuse to take our voting seriously, the same thing could happen to us as happened to them. We must take our responsibility seriously—fighting for freedom at all times."

In due time, Elder Burton, along with the other new Assistants to the Twelve, will become familiar with every clear-cut duty and intricate detail of the work. But their most important duty is the covenant each has made to bear testimony of the divinity of Jesus Christ. Elder Burton bore solemn witness to that effect to the Latter-day Saints during October 1960 general conference on Saturday morning: "President McKay told me that my responsibility would be principally to bear witness to the divinity of Jesus Christ, and this I can do from the bottom of my heart. I do know that Jesus is the Christ. I have covenanted with him to be his son. I have covenanted to bear that name, and I pray that I might always bear it honorably, that I might never do anything to bring dishonor to that glorious name."



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## On the Bookrack

A CHILD'S STORY OF THE PROPHET JOHN TAYLOR—*Deta Petersen Neeley and Glen Neeley*  
*Deseret News Press, Salt Lake City. 1960. \$2.00. 140 pages.*

Here is another classic by this remarkable husband-and-wife team. The book should find a welcome place in the libraries of young people—and of adults who would know and have their children know something of the life of this great man. Companion to the Prophet and his brother Hyrum in Carthage Jail where the Prophet and the Patriarch were martyred, President Taylor carried the effects of this onslaught all the days of his life, for the bullets that struck his leg were never removed.

In spite of the suffering he endured, he lived a long life of usefulness to the Church and helped establish industries that built an economy for the Saints in the Rocky Mountain region.—M. C. J.

JOURNEY INTO LIGHT—*John T. Bernhard*  
*Deseret Book Company, Salt Lake City. 1960. 68 pages. \$1.50.*

A convert to the Church, John T. Bernhard made a long study of the Book of Mormon as well as other of the tenets of the Church before he accepted the gospel as a way of life for him. This is a priceless story of a man who, now a teacher at Brigham Young University, has weighed this new way of life with other ways of life and has found this new one most valuable.—M. C. J.

STORIES FROM THE TEN COMMANDMENTS FOR YOUNG LATTER-DAY SAINTS—*Emma Marr Petersen*  
*Bookcraft, Salt Lake City. 1960. 187 pages. \$2.75.*

The author has developed the book in an interesting manner, using first a story from ancient times to illustrate each one of the ten commandments, and then using a modern story for the same purpose. The ancient stories deal with Elijah and the priests of Baal, Nebuchadnezzar, and Daniel and his three companions, Moses and the commandments,

manna from heaven, the sons of Helaman, Abinadi, Corianton, Elisha's dishonest servant, Jesus the Christ and the false witness borne against him, and the story of Ananias and Sapphira. Together with modern stories, these factual records from the Bible and the Book of Mormon become stimuli for young people to learn and to obey the Ten Commandments.

## "Lest We Forget"

(Continued from page 51)

SMITH: You fellas better go along without me this time. I don't think . . .

HANFORD: Look, if it's money, forget it. We told ya, the drinks're on Fulton here. A guy don't make two stripes every day of the week.

BROSK: You need money, Smitty, I got plenty.

SMITH: No, thanks, Sarge. It isn't the money. I just don't . . .

HANFORD: You just don't . . . You just don't nothin', buddy. You been here goin' on three months, and you ain't tied one on yet. C'mon, boy, help us celebrate. You owe it to yourself.

SMITH: Well . . .

HANFORD: Look, so maybe you ain't used to drinkin' back home. So what. Who's gonna know? You're a thousand miles away from home. Just once in your life live it up a little. This six months thing ain't gonna go on forever.

SMITH: Well . . . OK. You guys go ahead and shower up. I'll join you just this once.

HANFORD: Atta boy, Smitty. Oh, say, here's a letter for you. Found it on the bulletin board. Musta got separated from this morning's mail call. (The three leave as Larry examines the envelope and takes out the letter.)

SMITH: Well, I'll be. It's from Brother White. (As Larry starts to read, the voice of Elder White is heard.)

WHITE: Dear Larry,

Probably the last person you ever expected to hear from while you're in the service is your Sunday School teacher. But I couldn't help

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wondering how you're getting along. This morning in Sunday School I asked a question that no one could answer. I knew you could have and wished you'd been here to do so. Then I realized I'd neglected writing you since you left.

Larry, I'm not one to preach. You know that, after two years in my class. But as an ex-serviceman myself, I think I can appreciate what you may be going through, and I'd like to encourage you some way if I can.

It wouldn't surprise me if you're the only LDS man in your outfit. If that's the case, things can get especially tough on you sometimes. But Larry, believe me, you're never really alone. There'll be times when you'll think you are, when the men around you will be so foreign to your way of life that there won't be one friend you can really talk to. That's when it's worst, Larry, when you think no one there or no one back home really cares what you're doing tonight, or what may happen to you tomorrow. That's when it's easy to join the boys in the fun of the moment, regardless of what it may be. I know. I've seen for myself how easily this can happen in the service. But Larry, when you're confronted with that choice, take it from me, you need not be alone in deciding what you should do. I know you believe in prayer, so follow some friendly GI advice; it isn't unbecoming a soldier to pray. Most great soldiers have.

We're looking forward to having you back in the ward this winter. Our fireside jokes haven't been as corny since you left. Write when you can; we'd like to hear from you.

Sincerely,  
Brother White.

P.S. I'm sure the bishop or one of his counselors has written you by now. But if they haven't, why not drop them a line? They're busy men, you know, and sometimes can't do all they'd like to; but I know they're interested in your welfare. (The voice stops. Larry looks up, as soldiers Bronski, Fulton, and Hanford re-enter.)

BRONSKI: Ready to go, buddy boy?


HANFORD: Yeah, man. Let's get it. Those gals won't wait all night.

SMITH: Look, fellas, maybe you'd better go along without me, after all.



But they have two things in common. Both brighten the day of The Salt Lake Tribune's readers with a daily humorous column. And both are often seen in the downtown area. But for different reasons. Dan's a cryptic observer of the human scene. Ham's a professional friend maker. Read them both in . . .

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AT YOUR GROCERS

HANFORD: Oh, no, not again! You backin' out again? Why, man, why?

SMITH: Well, this letter I got . . . it . . . it sorta changed my mind. I . . . I think I'd better stick around and write somebody back home.

FULTON: Aw, fer . . . c'mon, let 'im write his letter. Me, I've got some celebratin' to do. Break out that little black book, Sarge . . . (They exit leaving Smith alone. He rereads the last part of the letter and then kneels in prayer. Spotlights flash to the bishop's office.)

SCENE III

TIME: 8:30 pm the following Wednesday.

SETTING: The bishop's office. Brothers Wilson, Andrews, and Martin are seated around the desk. It is the next weekly bishopric meeting.

WILSON: . . . so I think that will work out if we can clear that date with the stake calendar.

MARTIN: That's just about everything for this week, isn't it, Bishop?

WILSON: No, there's one more matter here. Brethren, I'm afraid we've been neglecting one of our ward members. I got a letter from young Larry Smith yesterday. He says he's doing all right, but I got the feeling he'd like some moral support from somebody besides his folks. He mentioned he'd heard from Brother White. It looks like our Sunday School teachers have been showing us how to do part of our job. Brother Andrews, I wrote Larry this morning. Would you like to write him next week?

ANDREWS: Sure, Bishop. And I'll enclose a copy of this week's roadshow program. He knows almost everybody in the cast. He might like to know what acts they were doing this year. (Spotlights flash to the soldier set.)

SCENE IV

TIME: At 6:30 pm on Tuesday evening.

SETTING: The Army barracks a few weeks later. Larry is busy sealing and stamping a letter as soldiers Bronski, Fulton, and Hanford enter.

BRONSKI: Hey, buddy boy, where you goin' now?

SMITH: I wangled myself a pass, Sarge. I'm going into town.

HANFORD: On a week night? What's to do on a week night?

SMITH: Mutual.

HANFORD: Mutual? Mutual what?

SMITH: I'll tell you all about it sometime, Private. Right now, out

of my way. I have to sing baritone in a barbershop quartet.

FULTON: You? Sing? That must be some quartet.

SMITH: It is. We call ourselves the "Four Bucks."

FULTON: Who's we?

SMITH: Some fellows I met from B Company. Oh, say, Sarge, mind dropping this letter in the mail sack for me? See you fellas.

(Larry exits, singing the baritone part of "Shall the Youth of Zion Falter.")

BRONSKI: (Glancing at the letter) Hey, look at this. This ain't even to a dame. (He reads) Bishop R. L. Wilson! What's Smith doin' writin' to a bishop?

HANFORD: Oh, he writes that guy a coupla times a month, lately. And you should see the letters he's been gettin' from people back home. Man, I wish I got mail like that. I been in this man's army five months now, and sometimes it seems like five years. Funny, how fast people can forget all about you!

Elder Franklin Dewey Richards

(Continued from page 23)

while Mother and the rest of us knelt by the bed—gave him a blessing. From that hour he began to breathe more easily and recovered rapidly. This experience has influenced our lives, especially when sickness has come to our homes."

The father of this family, Franklin D. Richards, who was born to Charles C. Richards and Letitia Peery Richards at Ogden, Utah, November 17, 1900, received his early education in his home town schools, including the Weber Academy, where he was a member of the state high school championship debating team, having for one of his debating companions Ernest L. Wilkinson, now president of Brigham Young University.

Franklin, as he was known among the students, was business manager of the Weber Academy publications—the *Acorn* and the *Weber Herald*. It was during these years that he made the acquaintance of the President of the Academy Board, David O. McKay, a man greatly loved and respected by all students.

While Franklin was laboring in the Eastern States Mission as a



young man, he was chosen president of the Brooklyn and Boston conferences, and when the Patriarch to the Church, Hyrum G. Smith, visited the mission, he gave Elder Richards a patriarchal blessing, declaring to him that he would be "called to hold offices of presidency and leadership in both sacred and civil positions."

In June 1923, Franklin was graduated from the University of Utah School of Law and received his LLB degree. While at the university he had become well acquainted with Henry D. Moyle, one of his favorite instructors, and that friendship has lasted through the years. On August 1, 1923, Franklin married Helen Kearnes in the Salt Lake Temple.

As a practising attorney Elder Richards became successful, especially as a counselor at law for various corporations—local at first, but national later. For eighteen years, 1934 to 1952, he served with the Federal Housing Administration, finally becoming FHA commissioner with headquarters at Washington, D.C. During this period of time, Elder Richards and his family were actively engaged in their Church work, Elder Richards serving as chairman of the building committee while the beautiful chapel for the Chevy Chase Ward was built. In 1952 he opened his own mortgage, banking, and brokerage business in three different localities, Washington, D.C., New York City, and Salt Lake City. In 1954 he and his family returned to Utah, where he was made president of Richards-Woodbury Mortgage Company and Franklin D. Richards and Company. He is also an official of several other loan and investment companies.

With all the press and responsibility of his daily business affairs, he and his family have continued busy in the Church, teaching and officiating in ward and stake. For three and a half years before he was called to preside over the Northwestern States Mission, January 1, 1960, he was president of the East Millcreek Stake Mission.

Elder Richards, is scheduled to return to Salt Lake City from the Northwestern States Mission early in 1961, to throw his strength and inspired guidance into his new calling as an Assistant to the Council of the Twelve Apostles.

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# The Last Word

Speaker: "Thank you, sir, for staying to listen to me when everybody else walked out.

Listener: "Don't thank me. I'm the next speaker."

—

Two women were preparing to board an airliner. One of them turned to the pilot and said: "Please don't fly faster than sound; we want to talk."

—

What you are to be you are now becoming.



The ability to speak in several languages is valuable, but the ability to keep your mouth shut in one is priceless.

WILLIAM JAMES: A great many people think they are thinking when they are merely rearranging their prejudices.

—

JOHN MASEFIELD: His face was filled with broken commandments.

AMBROSE BIERCE: Admiration: our polite recognition of another man's resemblance to ourselves.

—

He who laughs last—didn't get the joke.

He: "Do-you-ski?"

She: "Silly, you know I don't speak a word of Russian!"

Two things are bad for the heart—running upstairs and running down people.

—Baruch



Happiness is a butterfly, which when pursued is always just beyond your grasp, but which if you will sit down quietly will light upon you.

—Hawthorne

Be firm! One constant element in luck  
Is genuine solid old Teutonic pluck.

—O. W. Holmes

—

Time, indeed, is a sacred gift, and each day is a little life.

—Sir John Lubbock

—

Learn from the mistakes of others—you don't live long enough to make them all yourself.

Many times a day I realize how much my own life is built upon the labors of my fellow men, and how earnestly I must exert myself in order to give in return as much as I have received.

—Albert Einstein

The world's best after-dinner speech:  
"Waiter, I'll take both checks."

—

Nature couldn't make us perfect, so she did the next best thing—she made us blind to our faults.



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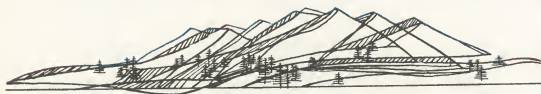
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